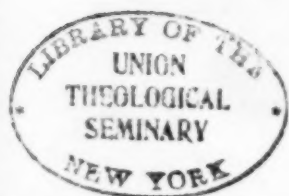


The CHRISTIAN CENTURY

A Journal of Religion



A Minister's Confession
How God Looks at Cities
Religion in Our School Histories

GET THE CHURCHES OUT
OF THE CHAPLAINCY
BUSINESS!

Senator Borah's Opportunity
The Klan and the Election
A Fascinating Religion

Fifteen Cents a Copy—Nov. 20, 1924—Four Dollars a Year

NOV 18 1924

An outstanding feature of The Christian Century for the next three months will be a series of editorials and articles discussing the

OUTLAWRY OF WAR

BEGINNING WITH THE ISSUE OF DECEMBER 4th

THE greatest problem in civilization today is *WAR*. It is the paramount question of politics, morality and religion. *President Coolidge* stands for the Outlawry of War and has expressed his sympathy with those who are working for it. *Senator LaFollette's* campaign was conducted on a platform containing a strong Outlawry plank. The *Democratic Platform* contained an Outlawry plank. The *Presbyterian General Assembly* last May declared for Outlawry and the *Methodist General Conference* asserted: "We are determined to outlaw the whole war system." Hundreds of church bodies have passed resolutions during the year 1924 demanding the Outlawry of War. *Senator Borah's* resolution to outlaw war has lain on the table of the United States Senate waiting just such an expression of public opinion before being brought up for discussion and action.

And now comes the widely heralded Protocol from the League of Nations at Geneva, which is acclaimed as a plan to outlaw war.

The term "Outlawry of War" is upon many lips. It has passed in less than a year into international currency, yet it is doubtful that the public has a clear grasp of its meaning, or of the purposes and procedures of those who stand sponsor for so great a program. *The next three months are pivotal in the Outlawry movement.* By the time Congress takes up Outlawry there should be formed a strong and intelligent public opinion on the proposal.

A MIGHTY MORAL IMPULSE

is about to be released; it should be something more than an impulse of sentiment; it should be directed and controlled by understanding and judgment.

To this end The Christian Century announces a discussion in its pages, every week for the next three or four months, dealing with every aspect of the Outlawry of War proposal. DR. CHARLES CLAYTON MORRISON, editor of The Christian Century, will have the co-operation of Senator WILLIAM E. BORAH, Mr. S. O. LEVINSON, Professor JOHN DEWEY, Colonel RAYMOND ROBINS, Judge FLORENCE ALLEN and others, who will not only write independent articles, but give their counsel in making the editorial discussion an authentic interpretation of this next great step in civilization.

Among the questions treated will be these:
The Essentials and Genius of the Outlawry Plan.
What is War? What is Law?
Shall We Outlaw War or Only "Aggressive" War?
A Real International Court.
The Geneva Protocol and the Outlawry of War.
How to Proceed to Outlaw War.
Outlawry and National Security.

Can the League of Nations Outlaw War?
A Historic Example of Successful Outlawry.
Is an International Military Force Necessary?
The Pseudo-Outlawry of War.
Outlawry and Pacifism.
Outlawry and the Churches.
Outlawry and the Right of Revolution.
Can America Afford to Submit to the Compulsory Jurisdiction of an International Court?
Outlawry and Disarmament.
Outlawry and Arbitration.
Outlawry of War the Solution of America's Full Participation in World Affairs.

Within the past two years The Christian Century has laid the idea of the Outlawry of War directly upon the consciousness of the churches of America. This journal of religion has become the chief organ through which the moral and spiritual leaders of the churches find their most sensitive contact with the aspiring life of the world outside the churches as well as within them.

We wish a host of new readers to follow this discussion.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLI

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Number 47

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Prohibition and the Election

WHILE THE CAMPAIGN was on it was the contention of politicians, anxious to gather votes from as many quarters as possible, that prohibition was not an issue. Law enforcement they would discuss, but the politicians tried to make it appear that the question as to what the law might be had been settled once for all. The argument carried little weight, and rightly. Prohibition was an issue in the election, both as to the law and its enforcement. It will continue to be an issue for at least a generation. The United States is in the process of sobering up, and that process, with a nation as with most individuals, takes a long time. Until an electorate has grown up that has from childhood been free from the demoralization of the saloon, prohibition will be an issue. And certainly there can be no misunderstanding on the point as long as there remain active organizations seeking the repeal of the 18th amendment, and publishing advertisements to prove the ease with which, by the election of an additional half-hundred congressmen with wet propensities, the nation may be put back on a liquor basis. Taken all in all, prohibition came through the recent test in good shape. Wayne B. Wheeler, the field marshal of the Anti-Saloon League forces, assures his hosts that 319 members of the next house of representatives will be dry, with but 105 wet. In the senate, only one of the 33 senators elected is an avowed wet, and there will be at least 72 senators who will support the legislation as it now stands. Dry gains were made in Kentucky, Tennessee, West Virginia and Massachusetts—all of them fierce fighting ground in the prohibition battle. Let them discount

the reports of Mr. Wheeler as they will, the light-wines-and-beer forces can hardly find in the election returns of 1924 much basis for the hope that the American people will abandon the great social experiment upon which they have embarked.

Senator Borah's Opportunity

RARE INDEED is the choice that confronts Senator William E. Borah. Already chairman of the important committee on education and labor—the chief permanent investigative body of the senate—he now finds himself, according to the custom of that body, in line to succeed to the chairmanship of the two most important committees that the senate possesses, those of foreign relations and judiciary. It is the dream of the new senator that some day, by dint of faithful service, he may come to occupy one of these posts. Mr. Borah can take his choice between them. The administration, as well as the general public, is sure to watch with close attention the choice that he makes. Mr. Borah holds so securely the confidence of the west that his presence at the head of one of these committees will be almost sufficient to guarantee public support in a large part of the country for any policy that may be adopted. It is the hope of this paper that Senator Borah will become chairman of the committee on foreign relations. His reluctance to undertake the drudgery of routine office holding is well known, and natural. Yet no man with the high sense of public duty that characterizes the senator from Idaho will allow a reluctance to undertake unpleasant responsibility to outweigh a conspicuous opportunity for national service. Mr.

Borah's commanding position as a constitutional lawyer, as a debater, and as an interpreter of American spirit and institutions is generally acknowledged. To these must now be added his distinction as author of the most constructive and hopeful American proposal for the salvation of a war-shattered world. Add to all this the political strength he will bring to the new administration if placed in a position of such power, and it will be seen why Mr. Borah's accession to this particular chairmanship might be accounted an event of international moment.

The Labor Injunction Receives a Blow

THE ANTI-LABOR injunctions of the Daugherty régime have received a body blow from the supreme court. They are found contrary to the Clayton law, which at the same time receives a fresh affirmation at the hands of the court. This law provides that a charge of contempt of court lodged against a striker must be tried by a jury. The Daugherty injunction ignored this provision, were issued wholesale against strikers, and any workman charged with disobedience was haled before a judge and compelled to prove his innocence without a jury of his peers. Both phases of the proceedings were more flavored with star chamber methods than with those of a free land. Justice provides both for a jury of one's peers when accused of crime and with the presumption of innocence until proven guilty. The supreme court intimates that such safeguards did not await the Clayton act but date far back into the annals of jurisprudence. It admits that in cases of direct contempt, in the presence of the court or in such proximity as to endanger its dignity, the judge may punish summarily, but denies that sweeping injunctions of the Daugherty type can be so administered. This has been labor's contention for many years. No greater menace faces our courts than the adoption of arbitrary procedure upon their own part. The anti-labor injunction has been a weapon wielded all too often to the advantage of the employer as against the striker. In this decision the court even went to the extent of deciding that the striker is still a legal employee of the firm or corporation against which he is striking. If this were not so there would be no validity and thus little profit in even the most just of strikes. The power of judges to issue anti-labor injunctions is still accorded but much of the tyranny involved in such injunctions is removed by this decision.

From Political Bootlicking, Lord, Deliver Us!

WILLIAM CAREY, Protestantism's great pioneer in India, had a son, Felix, who followed in his father's footsteps as a medical missionary in Burma. In 1810, however, so great was the renown he had gained, he accepted appointment as Burmese ambassador to the court of the British governor-general. Doubtless the younger Carey persuaded himself, as others have since then, that, in his place of political power, he could render service of increased value. His old father

was not fooled. Writing to a friend he said, "Felix is shriveled from a missionary into an ambassador." One of the causes of the contempt in which the church sometimes finds itself held is its inveterate habit of political bootlicking. Can the church convention program but hold the name of some governor, some assistant department chief, some more or less honorable of some fashion, it is a success. It makes no difference that the politician is an extremely realistic person, who trims his course to the winds of the moment; if he is only high enough in office, we will overlook anything, we will tolerate anything, so long as he will consent to beam upon us. One of the reasons for the failure of the ministry to attract strong men lies right here. And no involved schemes for recruiting, no impassioned exhortations, would be half so successful in gaining a new attitude on the part of the younger generation toward the church and ministerial service as a rebirth of that dignity and sense of import that Carey possessed when he saw his son, who had been a missionary, "shriveled" into a mere attendant at the court of kings.

Don Chafin Goes to the Penitentiary

DON CHAFIN, the notorious sheriff of Logan county, West Virginia, has been found guilty of violating the federal prohibition law and sentenced to pay a fine of \$10,000 and to spend two years in the Atlanta penitentiary. He has taken an appeal and is at large under a bond of \$20,000. For years he has been the hired gun-man of certain coal companies in that country who have levied a tonnage tax upon their output to supply him with deputies. He and his employers have been denounced by every non-partisan and governmental investigator that has reported on the situation. It has remained for strike breakers, union breakers, employers' associations, certain wealthy churchmen and an occasional ministerial "chaplain of the rich" to apologize for him. The federal judge, in passing sentence, made some comments which set forth the situation admirably. He denounced the whole system of privately paid deputies and promised the whole power of his court to break it up in West Virginia. Among other things he said: "It has been one of the sad bits of knowledge that have come to me during the three years that I have been upon the bench of this court, that in the district over which I preside, which district is composed of 24 counties, there should be any counties therein where liberty of life and property, and the pursuit of one's own business was impossible, by reason of the local government assuming to itself the power and authority to say who should come into the county, who should stay in the county, and what they should do while in the county. It might as well be realized that no coal association, by laying a tonnage tax on their coal; and paying it unto a corrupt sheriff, can prevent human liberty in the counties where that sort of thing is done. If I were to go into the field of prophecy I would say that the coming legislature is going to prohibit this system of deputy sheriffs that has prevailed in Logan county, and probably in some other counties. I know that it has not been done in the preceding legislatures. I would

like for the people who have lived under this system of tyranny to realize and know that such a situation cannot continue in any portion of this judicial district."

Get the Churches Out of the Chaplaincy Business!

THE MOST OBVIOUS PLACE for organized religion to begin in its effort to disengage itself from the war system is at the point where the war system and the church come officially together. That point is the institution of the military chaplaincy. It is high time for the church to quit standing sponsor for army chaplaincies. Whatever doubt and differences of opinion may exist in respect of the attitude individual Christians should take toward a war when it breaks out, and whatever doubt and differences of opinion may exist in respect of the attitude the organized church should take in the event of actual war, there can hardly be a reasonable apologetic for the unholy alliance of the church of Christ with the war machine in times of peace. The point at which this alliance becomes formal and official is the military chaplaincy. Here is the vital nexus between the church and Mars, by means of which Mars keeps Christian ideals and impulses in his control, and by which the church gives the lie to all her fine speeches and resolutions about the exceeding sinfulness of war.

Ever since the organization of the Federal Council of Churches of Christ in America, this business of feeding Christian ministers to the war system has been one of its chief and proudest functions. The institution of the chaplaincy was rather loose and haphazard before the Federal Council came on the scene. Initiative rested largely with the army itself. Recruiting was carried on directly with individual clergymen, with only the most perfunctory and indefinite assistance from the various denominations. The matter hardly entered into the consciousness of the religious organizations at all, save only in the case of the Roman Catholics, whose orderly and systematic handling of the opportunity gave their communion a place of precedence in both the number and quality of chaplains quite out of proportion to the relative strength of the communion itself. The Federal Council set about early in its career to change all this. Organized for the purpose of undertaking those tasks of religion which were going by default through the divided condition of Protestantism, the council seized early upon the chaplaincy situation as offering to it one of those definite duties of which our jealous denominationalism hardly granted it a sufficient number to justify its existence. An office of the council was established at Washington, for reasons obvious enough quite apart from the chaplaincy, but for no reason more definite, more plausible and more easily justified to the constituent denominations. By a steady policy of cooperation with the government, the council gained recognition from the war and navy departments as the representative of the Protestant forces of the nation in supervising the chaplaincies in both army and navy.

The Federal Council set for itself three successive aims.

First of all it undertook, on one hand, to apportion the Protestant and Catholic quotas in the chaplaincy service, and, on the other hand, to coordinate the various Protestant denominations in relation to the service so that each body would be represented by a definite quota of chaplains based upon its relative numerical position. The problem of Catholic and Protestant adjustment and that of inter-denominational adjustment have been satisfactorily solved, the Federal Council now having charge of the Protestant branch of the service. To each denomination is assigned a specific number of chaplains, and the responsibility is kept upon the conscience of each denomination to maintain its full strength in the service. This aim well realized, the council set out on its second objective, which was to increase the total number of chaplains provided by law for both army and navy. By the activity of the council a bill was introduced in congress last February, the effect of which was to increase the number of chaplains from one for every 1200 officers and enlisted men to one for every 800 officers and enlisted men. This proposal had the backing of the secretaries of both war and navy, and was earnestly supported by Generals Hines, Martin and Pershing. General Pershing spoke in words of calm candor that must produce a shudder in the soul of any sophisticated Christian who reads them: "Their [chaplains'] usefulness in the maintenance of morale through religious counsel and example has now become a matter of history and can be accepted as having demonstrated, if need be, the wisdom of the religious appeal to the soldier. As a consequence the efficiency program [sic] of the army has taken the religious element more deeply into account, and the force of spiritual uplift has been given larger consideration."

Coupled with this proposal for an increased body of chaplains the Federal Council formulated its third major aim, which was to secure congressional action opening the way for the higher promotion of chaplains in military rank. In the official words of its committee on army and navy chaplains the Federal Council says that "the most outstanding" thing for which it is working at the present time is "provision for an adequate chaplain ministry and the removal of all discriminations against chaplains that they may go forward in their work without handicap." These "discriminations" and this "handicap" are purely military in character. The chaplaincy, it seems, does not have so clear and open a road to promotion in military rank as do other non-combatant branches of the service, for example, the medical, dental and veterinary. A veterinary can become a colonel but a chaplain ceases to rise at the grade of lieutenant colonel. The chief of the medical and dental corps is a major general and two of his assistants are brigadier generals, while only the chief of all the chaplains can rise to the rank of colonel. The Federal Council asks that the grade of colonel be open to chaplains after a certain term of service, and that the chief of chaplains may wear the title at least of brigadier general. The Christian Century received from Secretary Charles S. Macfarland of the Federal Council, himself a chaplain with the rank of major, an urgent request for "a strong editorial asking your readers to write their senators and congressmen at once" on behalf of this measure.

Our reply to Mr. Macfarland's request is this edi-

torial. We believe this entire activity of the Federal Council is pagan business and not Christian. The subtle fashion by which the war system sucks the church's conscience into its infernal control at a hundred other points of contact is in this one point not subtle at all, but so obvious that any open-eyed observer may see the process going on. The chaplaincy, as we said at the outset, is the most vital nexus between the war system and organized religion. Just as no war can be carried on in our time—or in any time—without the blessing of religion, so, as General Pershing almost naively admits, the "efficiency program" of the army in peace or war considers the minister of the gospel invested with the titles and trappings of the military system an indispensable asset. It is indisputably so. For the minister of Christ to accept a status in which his profession as a minister is subordinated to his profession as a soldier unquestionably tends to greaten the military control in the eyes of the rank and file. What other dramatization of military absoluteness could be so effective? The rank and file see the clergyman, who symbolizes the highest authority which the non-military citizen knows, the authority of Jesus Christ and the moral law, divesting himself of that authority and making it subject to the command of the war system. The effect upon the fighting branches of the army is, of course, profound. There are ways innumerable, oblique and indirect and subtle ways, by which war maintains its place at the altars of religion, but the institution of the chaplaincy is so bold and frank a method that its very insolence is admirable.

For the war system to reach its long arm right over into the church of Christ and lift from their pulpits the very prophets of peace and justice and good will, and invest them with military titles and ranks and trappings, is the shrewdest strategy which the war system plays. Its effect is simply to tie the church to the chariot of Mars. None should be surprised when the motive underlying this strategy finds frank expression in the public press. The Washington Post recently gave the case away by declaring that, by enlisting as reserve chaplains, nearly a thousand ministers had "vindicated" the churches against the pacifists whom it characterized as "peace at any price slackers." And the Boston Transcript in the same vein calls the reserve chaplains "America's first bulwark against pacifists and objectors. . . . The thousand reserve chaplains include virtually every religious denomination of any importance and they are scattered far and wide through the various corps areas. They are carrying the war into the pacifist's own territory, and their missionary work has done much in preaching the gospel of rational preparedness and in exposing the specious errors upon which rest the arguments of the ultra pacifists."

The opening of such a window into the mind of the military establishment should bring a profound shock to every Christian beholder. There can be no question that the institution of the chaplaincy is used by the army and navy as the first line of defense against the attack which the awakened conscience of the church

is now making upon the war system. The recent discussion over Mobilization Day drew active fire all along the line of the chaplaincy. From the newest recruit to the Rev. Col. John T. Axton, chief of the chaplains, a steady fire of defense was returned upon the Protestant churches. The office of the chief chaplain sent broadcast through the country the Washington Post's editorial quoted above. In speeches and articles the Reverend Colonel supported the pagan thesis that war is inevitable and holy, and proved his case from the holy scripture. The function of the chaplains in recent months has been apparently quite as much to militarize the churches as to Christianize the army. Missionaries of the war system they are bound to be.

Why should it be necessary for a minister to become a part of the war system in order to do Christian work among soldiers? Not a single good reason can be given. To demand that the churches shall get out of the chaplaincy business involves no purpose to withdraw the Christian ministry from the army. Army men need the Christian gospel, and even if the church were not invited to furnish religious teachers and spiritual guides she should offer them. But they should go as Christian ministers, not as army officers. Their own profession is the highest known among men; it should not be subordinated or smothered by any other allegiance, least of all by an allegiance which absolutely contradicts the thing for which their holy profession stands. The chaplaincy is the outstanding attempt to put Christ officially in khaki, and that, as Bishop McConnell says, simply cannot be done.

The demand that the churches get out of the chaplaincy business does not rest merely upon the current revelations of the restrictions upon the chaplain's freedom of opinion and of utterance, a flagrant case of which was reported in *The Christian Century* recently, with numerous other instances also which have come to our attention. Whatever is true of this or that specific instance in which active chaplains and reserve chaplains have discovered that their constitutional rights as free citizens were curtailed by their military status, the important consideration here urged is that the chaplaincy as a military institution is inherently a falsification of the profession of the Christian ministry—inherently so. The two institutions cannot be yoked together—the institution of Mars and the institution of Christ, the institution of fratricidal strife and the institution of brotherhood and universal good will, the institution of the sword and the institution of the cross. If the Federal Council meant its own words when it declared that war was the world's chief collective sin, it cannot find any apologetic for continuing the unholy alliance between the church and the war system symbolized and effectuated by investing ministers of Christ with military insignia and rank. For the Federal Council to be concerned about opening the way for the chaplains to rise to higher "honors" and "influence" in the army system, and to be concerned in such a degree as to make this in its own language its "most outstanding" service to the army is to aid and abet the ministry in degrading

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and forswearing its high calling in Christ Jesus.

The churches would like to get out of the military chaplaincy business. The Federal Council ought not to keep them in.

A Fascinating Religion

MEN HAVE WRITTEN MUCH about the moral power of religion. To Matthew Arnold religion was simply morality touched with emotion. It was ethics taught to sing. It was the ten commandments set to music. Just now men are writing much regarding the social significance of religion. To a man like Professor Ellwood, whose "Reconstruction of Religion" roused such serious thought, the social sanctions find their dynamic and their method of realization through the power of religion. Religion is brotherhood in action. It is social justice with a sound basis in the teachings of Jesus, and a marching song kindled by his spirit.

All this is true, though it is not all of the truth. Every great cause would turn its wheels through the energy of the religious motive, and this is as it should be. Religion is potent enough to supply them all with power. But the life of the spirit is a larger thing than even these great interests would indicate. Religion is more than a power house for moral and social activity.

Religion is the enfranchisement of the human spirit. It is the emancipation of enslaved personality. It is the source of joyous creative energy. It has all the glow and joy of a high romantic adventure. And in these days of an almost alarming number of efficiency experts we should think more than we do of the fascination of religion. For religion must not be allowed to become merely the maid-of-all-work of good causes—not even of very good causes indeed.

Few men in America have done more than Bishop William Fraser McDowell in the last thirty years to keep before the mind of the students of our colleges and universities the fascination of religion. Many years ago a wonderfully vivid and human little book was published entitled, "The Picket Line of Missions." It was written by various writers, each with his own secrets of swift and moving phrase, and his own art of appealing to the mind of the young. William F. McDowell contributed the chapter on David Livingstone. It was a superbly appealing piece of work, and before the reader knew how it happened, the great old story told with such simplicity and directness and dramatic power, quite won his heart. It was evident that the man who wielded this pen would have his own work to do in revealing the compulsion of religion to the young in the years which lay ahead.

In 1910 Bishop McDowell joined that succession of scholars and thinkers and preachers responsible for the Cole lectures at Vanderbilt University. He took as his theme, "In the School of Christ." The lectures were conceived in the contemporary world of religious thought. They passed lightly by points of contention and happily assumed the positions which modern study makes necessary. It was evident that Bishop McDowell was a citizen of the world of present day scholarship, but that his fundamental interest

was not simply to make men modern but to make them Christian. It would be hard to say what that quiet urbanity, glowing with spiritual aspiration, has done for questioning men in all the years which have followed. Bishop McDowell has answered some questions by lifting men into an atmosphere where the questions themselves seemed so incidental as to become almost an impertinence. The study of "In the School of Christ" revealed a singular aptitude for putting the sanctions of the Christian religion in unusual and appealing relations. Many a young man must have felt as if he saw the happy human appeal of religion for the first time as he came into contact with these lectures.

"A Man's Religion" was a series of letters written out of the heart of a well made man of the world who was also a nobly aspiring man of religion to other men of the world who also desired to become men of religion. One wonders if this sort of thing has ever been done better. So might a man talk at his club—and a fine club of good breeding it would be—to other men who loved and trusted him, about the matters which were nearest and dearest to his heart.

In 1917 Bishop McDowell gave the Lyman Beecher lectures on preaching at Yale university. His theme had his own characteristic quality. It was "Good Ministers of Jesus Christ." The hearty humanity, the zestful enthusiasm, the spiritual glow, the perennial youthfulness of these lectures give them a strange charm. With all his experience, with all his ripened wisdom, Bishop McDowell simply refuses to grow old. The sudden flash of the child's eye has a strange allurements on a face which bears its own marks of a man's share in life's vicissitudes and a man's participation in life's pain.

"This Mind," the Mendenhall lectures at DePauw university, claim the life of youth for the one great allegiance, to be expressed in the lives of many professions and many activities, to be dominated in all by a daring loyalty to the mind of Christ.

Bishop McDowell's latest book is "Making a Personal Faith," delivered this year at the Ohio Wesleyan university under the Merrick foundation. The author was profoundly influenced by that master of straight thinking and lucid exposition Professor Borden P. Bowne. No student of his who understood his teacher could interpret life in other than personal terms. Here we have the ripened wisdom of a pastor of many eager minds, with the philosophic attitude learned at the feet of a great teacher. And here is the old secret of lifting problems into realms where the very glow of light brings not only solution but inspiration.

As the years go by the face of Bishop McDowell comes to have a curious and pleasant suggestion of the face of a distinguished preacher who influenced him much—Bishop Phillips Brooks. There is the same suggestion of lofty urbanity, the same engaging humanity, the same hint of a spiritual beauty which bends even the flesh to its own purposes.

When Bishop McDowell went around the world he met everywhere men whose faces glowed as they remembered his addresses at Lake Geneva or at great gatherings of American students. Nobody knows how many fires he has kindled in human hearts. But wherever he has spoken there has come warmth and light. The sheer gladness and arresting appeal of religion live in his heart and speak in the

words which he writes, words with many a bright and beautiful light playing upon them all the while. In the midst of the contending voices of these times, his voice has reminded us that even in times of conflict there may abide in the heart a rapturous peace.

The Ku Klux and the Election

ON THE SECOND MORNING after the recent national election, when sufficient time had elapsed to bring in the returns from even the remote parts of the country, the New York Times carried on its first page this headline: "Victories by Klan Feature Election: Only Setback for Ku Klux Was Triumph of Mrs. Ferguson as Democratic Governor of Texas." It is indeed hard, taking the returns by states, not to feel the presence in American life of a sinister force that is assuming alarming proportions. A few newspapers have attempted to belittle the part played by the hooded order in the election, but their efforts have hardly been convincing. When a responsible newspaper can declare the "only setback" to be a failure to elect a Republican governor in Texas, it cannot be said that the total impression given is one of political weakness. If the Anti-Saloon League, for example, in the old days had come through a national election with as large a proportion of its endorsements ratified at the polls, it would have called for a week of celebration in every Protestant church in the land.

There is not much use in trying to dodge the plain import of the ballots. That mythical but mighty figure, the man in the street, takes little time to read columns of vote analysis. He asks two questions: How many klan-endorsed candidates were elected? How many klan-endorsed candidates were defeated? He computes roughly and quickly the result, much as he might the standing of a baseball team, and the computation stands in his mind as evidence of the power of the klan. This year, as he reviews what has happened in Maine, Colorado, Indiana, Oklahoma, Kansas, Iowa, Illinois, Ohio, Michigan and New York—to mention only a few of the states—this man in the street says that the klan has won, hands down. He says that whether he be Protestant, Catholic, Jew or Mormon. And those who may have some interest in the establishment of a tolerant and progressive social and religious order in America must keep this common judgment in mind if they would deal with the actual situation.

Certainly other issues entered the contests in which klan candidates were victorious or anti-klan candidates were defeated. And a close analysis of the vote in one or two instances suggests that a candidate may have been weakened rather than strengthened by klan support, although never to the extent of changing the election result. But on the whole, taking the returns state by state, and mounting from certain mayoral contests to the presidential contest itself, it can be said that the nominees whom the klan endorsed stood a preferred chance of election, and the men who unequivocally denounced the klan generally went to defeat.

Colorado presents the most striking instance of klan control in the election. The issue in that state became

almost entirely one between klan and anti-klan. A liberal governor, William E. Sweet, and a liberal administration, ran for reelection on the Democratic ticket, with the tacit support of the LaFollette men in the state. A liberal senator and one other liberal candidate ran for the United States senate on the same platform. The ticket went to defeat before as reactionary a list of nominees as came before any group of electors in the country, and the klan endorsement decided the issue. Even Judge Ben Lindsey, after 23 years of outstanding service on the juvenile bench of Denver, just managed to escape the klan wrath by the narrow margin of less than three hundred votes.

Adjoining Colorado on the east lies Kansas. In that state both major parties showed a wholesome respect for the klan at nomination time. So disgusted was William Allen White, famous Emporia editor, at this state of terror that he conducted a campaign for the governorship on the klan issue. Mr. White covered the state as it has never been covered before; his personality and his pungency of speech secured for his candidacy such publicity as few candidates ever receive. He says, and says rightly, that his campaign was not a failure because it proved the possibility of speaking out loud about the gentlemen to whom he referred as "cow-pasture statesmen" without suffering unpleasant consequences. In the long run, the White candidacy will probably be found to have done much to bring Kansas back to sanity. In the meantime, however, it will be noticed that Mr. White ran a bad third in the election; that Governor Davis, seeking reelection without antagonizing the klan, ran second; while the regular Republican candidate, with an openly sought and secured klan endorsement, was swept into office.

It is not a long jump from Kansas to Illinois. The outstanding fact in the Illinois state campaign as election day neared was that the friendship of the klan for the governor was openly avowed, and that friendship was considered sufficient to remove every doubt as to the governor's reelection. There is probably not a politician in America whose career has been the subject of more bitter attack than the governor of Illinois. All sorts of civic organizations were at work to defeat him. In the meantime, cavalry horses from the state armories appeared in klan parades and the leading klan official of the state gave the newspapers interviews boasting of the control exercised by the order. On election day, klan-endorsed nominees made a clean sweep.

In Indiana, the contest was a straight klan and anti-klan fight. It is pointed out that the klan-endorsed Republican nominee ran behind the rest of the ticket, but it is likewise to be noted that he will take the oath of office when the next inauguration day comes round. In Oklahoma, an Okmulgee oil millionaire goes to the United States senate, a Republican, when all the rest of the Democratic ticket carried the state. The Democratic nominee for the office was a particular object of klan attack. Klan opponents try to find some joy in the victory of Mrs. Miriam A. Ferguson in Texas. Mrs. Ferguson was anti-klan, and a woman. The klan was said to be behind her Republican opponent. But the failure of the klan to defeat a Democratic nominee in Texas is hardly to be reckoned as outweighing its ability to elect a Republican in Oklahoma.

Even in New York, where certain newspapers have hailed the victory of Governor Smith as a setback to the klan's political aspirations, the election can have brought little disappointment to klan organizers. Klan endorsement in New York was given, according to common report, to the entire Republican ticket. That ticket was elected, save in the case of the governorship. In the matter of that office, the Democrats put up one of the most remarkable figures in public life, Governor Smith. His opponent, Theodore Roosevelt, Jr., did not prove a particularly strong campaigner. Almost all his strength came from his inheritance, his endorsement by the drys, and his endorsement by the klan. The national and state ballots were separate, so that Mr. Roosevelt drew only a minimum of strength from the Coolidge sweep. Yet he came within a hundred thousand votes of defeating the politician with the largest personal following in America.

Perhaps the most sensational episode of the election, from the klan point of view, occurred in Detroit. In that city the order placed itself behind the candidacy for mayor of a gentleman whose name was not even printed on the ballot. Yet, by the use of stickers and by writing the name in, this gentleman, almost totally unknown in the city, came within a few thousand votes of being elected mayor of the fourth city in the United States! In fact, a recount seems likely to establish his election.

These are not all the evidences of klan influence in the election by any means, but they are sufficient to make clear why some observers, watching the evolution of political life in the United States, are beginning seriously to ask, "Are we to have here another Ireland?" For the same kind of motives are at work through the klan that have made Ireland into the "distressful country," and there is no reason to believe that, given free play, they will not eventually succeed in dividing America into warring camps and make of our society nothing better than an armed truce.

To some extent, to be sure, the klan provides its own antidote. It has never yet reached a point of great power without showing such venality on the part of some of its leaders, exposed to the temptations that power always brings, as to discount its self-proclaimed moral messiahship. And its endorsement of such unblushing reactionaries as a Phipps and a Means in Colorado or a Pine in Oklahoma is certain eventually to lose the confidence of the common people who will come to see that they can be betrayed by others than Roman Catholics.

As matters now stand, it certainly looks as though a klan endorsement was a political guerdon not to be despised in large portions of the United States. But the life of America, and the building therein of the kingdom of God, is not all nor largely a matter of getting elected to office. Many politicians, and even some ecclesiastical officers, act as though they believed it were. To stand at the top of the day's poll they will make terms with the klan or any other organization that appears to control the votes. And generally, they have their reward. Fortunately, there are the others who are willing to forego the present advantage for the future promise.

These men and women of truer vision will still find it impossible to make terms with the klan or the idea that

the klan incorporates. They will see that, whatever may be the side issues raised, the basis of the klan is still exclusiveness and the denial of equal rights to others. They will see that such a spirit is set against the very genius of Christianity; that if it succeeds, Christianity fails, no matter what other gains may be thought won. And they will see that the result of the proclamation of superiority on the part of one group can only be to force other groups to self-consciousness and counter-claims, out of which will grow only discord and eventual disintegration. Those who see these facts cannot be daunted by such conditions as the recent election has disclosed. They are against the klan and what it typifies forever, as a matter of faith.

Hills and Holes

A Parable of Safed the Sage

I JOURNEYED TOWARD the Sunset, and I came to the Reservation where dwell the Noble Red Men. And one of them was Very Ancient. And with him I had speech.

And I said, How long hast thou resided here, and how many have been thy Years in this Locality?

And he hobbled unto the door of his Tepee, and pointed to a Mountain. And he said:

When I came here, that Hill was an Hole.

Then I took my Journey Eastward, and I came unto a land called New England. And I stood by an Hole that had once been a Cellar. And around it grew a Tangle of Wild Briars, with here and there something that had once grown in a Garden.

And I and Keturah we sate where once had been a Fireplace, and we looked down into the Hole.

And she inquired of me, saying, Knowest thou what family lived here?

And I knew the name, and spake it unto Keturah.

And that night we saw the same name in the Evening Papers, in the stories that were told of the Divorce Courts.

And the man in the Divorce case was the Grandson of the man who had lived in the house where the Cellar-hole remaineth, and his father and the fathers of his father were born there.

And I said, Where we stood this day there was once an Home and now it is an Hole, and a very Deep Hole at that. Yea, if it extend not down to the Pit the Reporters have the wrong dope. That Home was a Mountain of the Lord. There was a Family Altar where Prayer was wont to be made. There were born children, and there old men died, coming to their graves as shocks of corn in their season, and leaving seed that should have shaken Lebanon. And now look at the fool thing.

And Keturah said, I fondly hope that our children that come after us will be better and do better than we.

And I said, That is the hope that hath holpen the heart of all generations since Eve, that Madonna of the Dim Past, first rocked her baby and sang, I have gotten a man from the Lord. But this I know, that this land of ours hath too many Cellar Holes and not enough Homes. Yet, and in too many places where once was a Mountain of the Lord is now an Hole.

A Minister's Confession

By Fred K. Stamm

I WISH I COULD USE some other pronoun in writing this article. I find myself almost wishing that I could attach blame to others, and hold myself up as a very courageous individual. It would be comforting to me to ask, "Why are you afraid?" Jesus asked that question of his disciples in the boat in the midst of a storm. And I suppose they were a good deal chagrined, they with their brawny arms and weather-beaten faces. Jesus was not accustomed to the storms at sea, but they were. They were fearful. He was calm. But then we say, "Jesus was Jesus." The disciples were only puddling around the spacious sea of his soul. They were in the vicinity, but they had never lifted anchor and ridden fearlessly to the depths.

I find myself somewhat in the position of those Galileans. I have assumed for some years now that I belong to the goodly fellowship of the disciples. At least, I have been essaying to preach to a congregation of people. I do not know how many spiritually wrecked preachers there have been strewn along the shores of the ministry during these nineteen hundred years. I know that way back yonder there were those who came into contact with prevailing opinions, and lost their lives because they were fools for a great cause. I like to read of the martyrs of faith and constancy. It thrills me and makes me speak in glowing terms about them. I feel reasonably certain that, while their careers were wrecked and their bodies killed, they were spiritual heroes. Sometimes I read too of a great man in this day who is forced out of his position. When I do I am compelled to believe that there are still some who have not bowed the knee to Baal. But I see a great many who give no indication of being in any sense martyrs. They keep on the even tenor of their way. They do not kick up much dust. No one would suspect that they were crusaders in the great cause of righteousness.

In my own case, I am not causing a great stir. I have not changed things much, so far as I can see. What was filthy when I rose upon the horizon is filthy still, and what was righteous is righteous still. At least so it seems. No doubt there are some who look upon me as a good fellow—those who do not know me well. Outward appearances do not readily reveal the dearth of spiritual life. It is not very difficult to be moral. I have thus far managed to keep out of jail. I do not know as I analyze my life that I can find so much that is positively evil. I do not take any great credit for being thus constituted. There are hundreds and thousands of others who are just as moral as I am, and hundreds and thousands much better. I might be better than I am. I could be infinitely worse.

This is a personal confession of fear. Strange that a man should grow afraid as he grows older. And yet that seems to be what is happening. When I speak of being afraid, I do not mean the kind of cowardice that makes one a shrinking puppet; rather the kind that makes a man give up his ideals and take the line of the least resistance, and let the world drift as it chooses. Of course the world will drift some anyway whether I try to stop it or not. But per-

haps it will not drift so far if, in this age of strange tides, I bare my arm and bend my back to the rower's oar. I have not yet reached the place where I think this old world is a derelict ship and nothing I can do will keep it from being ground to pieces on the rocks. But I am afraid just the same.

Some years ago when I entered the ministry I knew no fear. I did not see anything of which to be afraid. Now I am all trembling. I find myself in the position of the disciples. When they started out they were not afraid. A great personality drew them. He said, "Follow me," and they followed. They did not know where they were going. They expected something for their going, but not what they got. After a few years of going about with this Man something dawned upon them. They caught a message in his eye and in his footsteps as they journeyed. Where was he going? What was he about to do? For what purpose had they been following him during these years? Some little bit of the meaning of those hurried steps flashed upon them, and that little bit struck fear into their hearts. But we have a record that flames with courage. Here it is: "As they followed they began to be afraid." Afraid—but following!

I, too, some years ago, followed the gleam. I answered the deep call of my nature. I was not afraid. But these few years have illuminated Jesus and his teachings to some degree. I catch a glimpse here and there, and occasionally upon my dull mind there bursts the meaning of his teaching. When these moments come, I am afraid. I am afraid of these things:

I do not want to be called insane. I think I am saner now than I was when I entered the ministry. I have profited by some experiences in the past, and I am doubly sure that I still retain my mental equilibrium. We are certain that Jesus was right when he was here. But in that day they called him insane. Even his own mother and his brethren thought he was beside himself. It was difficult enough for Jesus to listen to the taunts of his enemies, but it must have been heart-breaking to him to have those who had lived with him say he was insane. Had he followed the accepted traditional way, they would never have thought there was anything peculiarly strange about him. But he would not conform. He would not make his disciples fast. He accompanied with ordinary and less than ordinary people. The Sabbath was observed so differently by him. He called a few men to whom he could teach his radical views. He was dangerous. He was running into all kinds of excesses. He was good and pure and kind, but a little off in his head. Better get him down home, where he would do neither himself nor anyone else any harm.

I do not pretend to be able ever to reach the sublime heights which he attained, but if I am going to be a "Christ man," I cannot be a conformist; and if I attempt to be other than a conformist, I am sure I shall be misunderstood. I like to have people think well of me. I want them to feel that I am good and in earnest, but I do not like to have them say I am a fool. I am willing to be called a fool for

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being a minister. Many a person has said to the minister, "I would not have your job for the world." That kind of an opinion does not hurt. It is when I get out of the beaten track and away from what men call the "simple gospel," meaning thereby a gospel that is insipid and harmless, that I get into trouble. I know that if I run counter to the accepted traditional economic system, I shall be looked upon by some very good men as being out of my sphere. If I tell employers they are not following Jesus when they fail to give the workingman a square deal, they will say I am a labor agitator, and a maker of bolshevism and a lot of other things which I should not like to set down here. If I tell employes that they do not do their work well, and that they are acting contrary to the principles of Jesus, whom they claim as their champion, they will tell me I am a friend of the rich and afraid of my job. If I tackle the problems of life in a man-sized fashion and from the point of view of Jesus I am a mucker, and I hate that word. I can be a dilettante and go off into a pious corner and evade the living issues of a disheartened or disheartening world. That is so much easier and more pleasant. It is less nerve-racking and keeps me out of conflict with the stand-patter. I am naturally cheerful and do not like to raise any issues. So I have the choice of being called a mucker or living the life of a dilettante.

They called Jesus some hard names. He could have escaped it all, and, had he chosen to escape it, I would not have heard about him, or if I had heard about him I do not think I should want to preach about him. So I am forced to the conclusion that what was written about him was not written for dilettanti, but for those who like the open air of religion. I confess that the longer I read the life of Jesus the more fearful I become. But I am going on just the same, not with the hope that in some magical way I may be spared, but with the idea of being among those who believe that living ideals are more important than living and prosperous persons.

I am afraid, too, because I am constantly in danger of being a mere poll parrot, speaking only those things which I have been taught. I may either curse or praise—it depends on what my teaching has been. I may not be authoritative, all because I fail to speak from an inner experience. I have preached a good many sermons, but I seriously doubt the freshness of many of them. I can discourse quite well at times on the various teachings of the prophets and of Jesus, but sometimes I fear it is like sounding brass and clanging cymbals, and all because I am lacking in that thing which only a vital experience can inspire. I know I am not expected to strike twelve twice every Sunday, and fifty-two Sundays in the year. But I know I would strike twelve oftener if I really knew what expressional religion means.

What do I know about being a good samaritan? What do I know about following the golden rule, or loving mercy, or doing justly, or walking humbly before the Lord? Of course, I try to do good. I sit in my study and browse among my books and engage in working out details of organization. Of course I go about among the eight hundred or more members of my congregation and bring comfort wherever I can. I speak at clubs and run around here and there engaged in a multitude of details, all of which

reminds me that I am doing what Ellis Parker Butler wrote about—I am gathering goat feathers. My books teach me many good things and I could not get along without them, but unless I learn the lesson of Jesus I shall be as the scribes and Pharisees, merely saying what I have learned rather than what has been authenticated to me through an inner experience. I am not afraid of evil when it shows its face. I can take that kind by the neck and wring it to death. But I am afraid of the traditional pathway being so alluring and choice so unconscious that before I know it I will have wandered so far I will never be able to come back.

Again, I am afraid I may not always tell the truth. I would not deliberately lie in my preaching or my conversation about Christianity, but I am afraid I shall not find the kernel of truth. I often wish I could have the cock-sureness of some preachers I know. Here was a preacher whom a friend of mine was in the habit of meeting on a Monday morning. My friend would greet him in this fashion: "Well, how are you feeling this morning?" "Fine," he replied. "I preached the word yesterday." This preacher was absolutely certain that he declared the truth of the gospel in his sermons on Sunday. He was just as certain he was telling the whole truth about God as was a certain other preacher who wrote in his weekly paper recently: "Anyone who leaves the communion service before the benediction is pronounced, except for sickness, is offering a direct insult to God." He had made no mistake. He had cleansed his hands and the responsibility of behaving and acting upon the sermon was "up to" the people. Their acceptance or rejection of what he had said determined their everlasting salvation or damnation. I find myself wishing sometimes that I could be so certain. In my calmer moments, however, I am positively convinced that no religion would be better for me than that kind. In my preaching I find myself feeling sometimes as though someone would have done me a favor as well as saved the congregation from a lot of trash had he pulled me out of the pulpit. What I preached about may have had in it a grain of truth, but perhaps the large part of it was chaff. And how can chaff bring forth fruit?

I find a difficulty in determining just what was in the mind of Jesus. And besides this, with all the fine service the critics have done for us, and with all the translations we have, I am constantly perplexed to know just what Jesus *did* say. The fundamentalist has it all over me when it comes to certainty about truth. He has a rigid scheme and he adheres to it. Everything is cut and dried. The dogmatists of the past settled it for him long ago. He is not worried and is in no danger of apostasy. A woman in my congregation, after listening to a glib-tongued dogmatist for a week, telling her about the "plan of salvation" and the speedy "second coming," came back to me with her face glowing as she told me of the wonderful preaching she had heard and of how plain the whole scheme of salvation was to her. That hurts. Who is right—the preacher with his "scheme" or I with my search for truth? I can come to only one conclusion.

There may be some truth in the statement that it takes all kinds of people to make a world; but I am certain of this one thing, that while we shall probably never come to

a final agreement on the minor things, such as who wrote this book and when, which books ought to be in the canon, and which should be thrown out, there is nevertheless a Christian way of thinking, and if ever the kingdom of God is going to be realized, there must be some uniformity in our thinking. On the great issues men must come to think alike. So that, while I am afraid I may not always tell the truth about the gospel, I prefer going on in my search for truth with the hope that some day the large majority of people will settle on the essential elements of the gospel. I prefer this to the cock-sure attitude of the dogmatist.

This brings me to a still greater and more ominous thing of which I am afraid. I am afraid lest I do not have the power to cast out demons. I am not now thinking of the discarnate fiend who is going about seeking whom he may devour. But I am decidedly concerned about incarnate fiends. There is no doubt about demons of that kind stalking about on every hand. There are demon-ridden persons and demon-ridden organizations and demon-ridden nations. Somehow or other, the demons must be cast out and a new affection must take their places. Now, of course, it is not given to me to cast out all the devils. I cannot set myself against all of them in the world and expect to come off victorious. Neither am I expected to go about bearing the burdens and sins of the whole world. If I thought that all the sins of the world rested on my shoulders, I should soon become decidedly pessimistic and a bore to everybody with whom I came into contact. It is my business to be earnest, but not to be weighted down to the ground with my duties and responsibilities. I must take time to look up and far away, and to feel that in the end everything will turn out all right. That keeps me optimistic. It is not my business to worry and to dig up the soil after the seed is planted to find out if it is sprouting. It is none of my concern to hasten the harvest. God will take care of that with rain and sunshine while I sleep. It is my chief concern to sow the seed and prepare the ground. It is not my chief concern either to gather the harvest myself. Maybe someone else will gather it. What is the difference so long as the harvest is gathered?

But I have my share to do. I am part of this great organism called society. I am bound up with it. I have been sent to do something toward making it better. I have my circle wherein I move. I touch people within a certain area. In that area there are persons and things that are demon-ridden. Somewhere there is power enough to drive out these demons. That power must reside in me and in thousands of others of my fellow-laborers. If I fail to catch the power that will aid me in casting out my share of demons, just that far I am a failure. I am aware of the fact that no one personality can hope to influence for good every other personality with whom it comes into contact, but it can influence some. Do I have within myself that kind of power that will drive out the demons from those whom I may rightfully expect to influence?

Some time ago I watched an electric crane operate. When the crane was let down upon a pile of pig-iron and the current was turned on, a dozen or more ingots were hoisted up. A few were lifted a little distance and then dropped off. But those that stayed on were fairly alive. One could see the particles of iron sticking out like porcupine quills.

Every molecule in those ingots was alive. I can be like that electric current. Jesus said so, and it is true, not because he said so, but because it is so. "I can teach you how to be a radiant personality," he said. "I can teach you how to catch men. I can show you how to use your life as I use mine." As I look upon him and the life he lived, and see the many bleak souls he turned toward the light, and the many demons he cast out, I am afraid lest I do not have power anything like he had. I am not looking for that kind of power so that I can go up and down the street touching men and saying to them, "Now you are well. Now the demon is gone out." I do not want that kind of power so that I can say to this materialistic world, "With this magic wand of mine I can give you a new viewpoint. I can take your mind off things and turn them toward persons. Look at me." I do not want this power so that I can say to the warlike nations, "I have a new thing for you to do. I am Moses who can lead you to a better land." No, no. That is not what I want.

I am looking for the kind of power that will make my life a kind of unconscious influence in the sphere in which I move. The kind of power that will bring out of demon-ridden men with whom I may deal the best that is in them, and make them bristle with the power that now lies dormant within them. The kind of power that will help me to show to the materialistic world, and to the warlike nations, that it is not I that speak, but the Spirit within me, and that it is at their peril if they disregard the Spirit's voice. I have set my hand to the plow and I must not look back.

The Choir Leader at Centerville

By Paul J. Bockoven

CENTERVILLE HAS BEEN CALLED a cozy town. We show strangers our new bank building, its warm yellow bricks set off evenly by brown borders. We have two parks. The one in the center of town gets littered up with popcorn sacks and gum wrappers on the evenings of band concerts, but the Women's Club is looking into that. The Roosevelt Park at the edge of town has two real deer in it, and a fine collection of live owls.

We are especially proud of our churches. We agree that the Baptists have the snuggest building. Like the new bank, it is made of yellow brick. But it has been built long enough so that the pastor—he would have been wonderful as a landscape gardener—has succeeded in getting an English ivy trained all across the south wall. After strangers have seen the new bank building, we always bring them next to see the Baptist church.

The Baptists are getting on very well. The minister is a good mixer, and you should see the people shake hands after every service. They have had a good deal of money to raise, especially last year, when they put the new cushions in the pews. But the cushions are worth every cent they cost. Nearly twice as many are coming to the services. And the minister preaches beautiful sermons. Last Sunday it was about "Birds of the Bible." I'm sure I'll never forget it.

The Methodists are doing pretty well, too. They are

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planning a new building, and perhaps when they get it built they will get back part of the crowd they lost. Although their minister is older

But sometimes I wonder. The other night I had a few minutes to spare while waiting for choir practice. The

Bible was lying right there, so I picked it up and read the story about John the Baptist. And I wondered. I could just see John, sitting on a big rock eating a handful of locusts. What would John think of our town and our churches?

How God Looks at Cities

By Edward Shillito

THERE ARE SOME who cannot read the book of Jonah without a smile. There are others who can scarcely read it without tears. We can almost see the tears of God falling over the people of Israel, his Jonah. How often would he have gathered that people and sent it forth to the Gentiles with the word of spiritual grace and power, and it would not. How often would he have taught Israel to think of Nineveh as he thought of it! But the Israel of which Jonah was the pattern saw in all Gentile cities only material for the burning when the day of vengeance dawned.

It is not to any one Jonah in history the word comes, but to Israel, stubbornly holding to its dreams of vengeance. It is Israel that needs to learn how God interprets Nineveh and all cities. So this amazing book ends with the vision for that nation of divine values. "And should not I have compassion on Nineveh that great city, in which are six score thousand persons that know not their right hand from their left hand, and also much cattle?"

WANTED—IMAGINATION

To this hour it is not for any individual Jonah this is meant, nor even for any chosen people in antiquity. It is meant for the Briton, when he thinks of Berlin or Calcutta. It is meant for the American, when he reads of Tokyo or Peking. It is a call to all men to use their imagination under the guidance of love. If we counted up our spiritual needs we might well speak of our lack of love, or of faith, but there is nothing we need more than imaginative love, such as God himself kindles within the soul. Without imagination there can be no cure for national hatred. Without that divine gift Nineveh is seen as a place on the map. With it in Nineveh we see the children in the streets, and the patient cattle. To the unimaginative mind a city is a Thing. To the soul that sees the vision of God it is the home of persons, where mothers have babes at their breasts.

If we had ears to hear we should catch in the prophecy the still small voice of God calling Israel to forgive its enemies and cast away its hatred and go out into the world with good news of a God who has pity even upon Nineveh.

The book stands in the Old Testament as a pathetic reminder of a task declined. It hides in it the tragedy of a great refusal. Israel *would* take off its crown.

And it had its reward. Its heart held the luxury of hatred; it shut out the other nations from the inheritance which God had provided. It kept its nationalism. But it lost its place in the divine, central, world-wide process. Nations pay a heavy price for the luxury of vengeance.

The book stands in the word of the living God as an offer, never withdrawn, made to any people that will dare to receive it. Which will be the first of the nations to accept the divine values as its own? Which will be the first to see in an alien city "six score thousand persons which cannot discern between their right hand and their left hand," and deal with it as such? Nineveh meant one thing to Jonah; another to God. Let "Nineveh" stand, but only on the terms that it shall mean for us Berlin, or Leningrad, or Tokyo. And let "Jonah" stand, but only as representative of any nation in any age called into the divine service.

It is not that Nineveh is a big thing to the prophet, and to God an infinitesimal speck in the infinite universe. That is a note struck in the poems of Thomas Hardy, but not in the great prophets of Israel. To God, Nineveh means not less but more than it does to Jonah. We must look elsewhere for the difference.

To Jonah, Nineveh was indeed a vast heathen city. He saw it in the mass. It was a society to be treated as a whole; the individual members could not be discerned. He could not see the trees for the wood. It was a thing; a screen upon which the wrath of God might be displayed; an object-lesson to the world, to show how terrible in its might was the wrath of the God of Israel.

A CITY NOT A THING

To Jonah, Nineveh was very much what Berlin was during the war to Britons, or London to Germans. A city that might be bombed without any thought of the human beings upon whom the bombs would fall. It was not a scene of human life with its sorrows and joys, its longings and its dreams. It was a place on the map; a military stronghold; a center of statecraft; a thing! And because the name of the city stood for an abstraction, a community, a corporate society, Jonah could and Jonah can still watch sulkily for the belated flames to lap its walls and towers.

The disciple of the Master once begged that fire

might come down upon a village of the Samaritans. It was a village—a collection of houses—a thing. "Ye know not what spirit ye are of," the Master replied. "The Son of Man came not to destroy men's lives but to save them." To Jesus the village meant "men's lives," each dear to God. The kindly traveller who helped the man who fell among thieves might be staying there. The healed leper who returned to give thanks might be one of the inhabitants. But though the mind of the Savior is plain, we are often tempted to regard villages of the other lands, where we are not beloved, as negligible. And in time of stress even our spiritual guides can call down vengeance on Samaritans.

But what is the condition of mind and heart which makes this possible? We can hate things; we can hate men when we have not learned to know them, when, as Mr. Clutton-Brock said, we have not experienced them. We can hate nations and even cities. We can dispose of them in judgment and surrender them to the burning, but only so long as we do not see in them human beings each with its worth to God. Even when there is no hatred there may be indifference towards those whom we have never seen vividly and personally. We can read of a famine in China with regret, but without losing a moment's sleep. We should have more real sorrow if we heard of one poor vagabond dead of hunger in the next street. We can go on hating or ignoring strangers, and strange nations, because we lack the princely gift of imagination, by means of which we bridge the gulfs between our life and that of others. Jonah saw Nineveh, but without the imagination which could reveal in it the little children, and the cattle going about their service to man.

GOD THINKS OF PEOPLE

But to God, Nineveh is a "great city." "It was a great city," says Dr. Peake, "of no mushroom growth, rooted far back in history with a large part to play in the plans of God. And, with so long a past and so vast a place in the divine government of the world, its interest for God was not faint and evanescent but keen and lasting. . . . Its teeming multitudes were not for God, as for Jonah, an indistinguishable mass. Each individual soul was vivid and real to him." The truth came to a seer in Israel that the Lord God saw in a hated heathen city little children and even cattle. How and when the revelation came we do not know, but of this we are sure, when we reach the closing words of this inspired book, we are not far below the shining tablelands of the New Testament. A God with such a vision as this will not stop there. At all costs he will make effective his compassion for the children of men.

It is of human beings that the Lord God thinks. This earth with its marvellous history leads up to one great moment, the emergence of the sons of God. They are its most precious treasure. One human soul out-values a world. Systems and institutions must always be judged by their value for this process—how

far do they hinder or hasten the apocalypse of the sons of God?

It is always of the sacredness of human personality that Jesus thinks. He is angry with the Pharisees for treating human beings as pawns in a conflict with him. He foretells the ruin of the city. He sees the poor mothers of Zion fleeing with their babes. What a stress we lay on things; how careless we are of persons! How great is property; how cheap is life! But to God how surpassing in glory is the human personality which he has made for himself! It is therefore the business of all who serve the kingdom of God whether in the social life of their own city, or in the cities beyond their own boundaries, to adjust themselves to the divine standards. It is a high calling. It demands the kindling of the imagination. It calls for boldness. This way revolutions come. As soon as our cities and all cities become to us scenes in which there are helpless babes, sacred in the eye of God, so soon shall we begin to order our life here in the divine way. And the world will know the difference.

Religion In Our School Histories

By William W. Sweet

A CONGREGATIONAL MINISTER not long since remarked that he was engaged in reading the *Chronicles of America* series, those delightful fifty volumes recently published by the Yale University press. Said he, "I find them very interesting, but disappointing, for nowhere is there an adequate treatment of the part played by religious forces in the making of the American nation." What this particular minister had discovered regarding this latest collection of American histories is true of much of the American history which has been written. McMaster in eight admirable volumes writes the "History of the People of the United States" from the close of the revolution to the opening of the civil war, but he has practically nothing to tell us respecting religious development during those formative years. Rhodes in his fascinating seven volumes covers the slavery controversy and the civil war and reconstruction period. Though his task is admirably performed in the main, yet he likewise fails to take anything like adequate account of the part played by religious forces, although slavery had become by the opening of the civil war very largely a moral and religious question. If such neglect is characteristic of these great American histories, what could be expected of the average school history text? In an examination of nine of the more widely used school texts in American history I have found this same neglect reflected.

In the colonial period all of the texts examined give of necessity some treatment of religion. For as everyone knows the religious motive in American colonization was perhaps the strongest single motive, and therefore, in order to explain the founding of the New England group of colonies or the Quaker group, it was necessary to devote some space to an explanation of the Puritans and the Quakers,

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while an understanding of the beginnings of Maryland requires some mention of the Catholic situation. But after such explanation has been given the majority of history texts in use in the schools make little mention of religion.

CAUSES FOR THE FAILURE

It is not surprising, however, that school texts have failed to give proper attention to this phase of our history. Religious history in the United States has long been one of the neglected fields, shunned if not spurned by the average historical investigator. So, as a matter of fact, the average writer of history texts for the schools very probably knows little of the religious development of the United States. Then again the fear of seriously offending, by some untoward reference, some one or another of the several religious groups has deterred text book writers from saying much about religion, for royalties depend upon the number of state and school adoptions. Still another reason for the neglect of this phase of American history is the feeling on the part of many of the text book producers that it is comparatively unimportant, and therefore deserves little space.

A few examples taken more or less at random from the nine texts examined show this neglect. Fite's "History of the United States," for instance, devotes two pages to a discussion of education and religion in the colonial period, but he does not so much as mention the great awakening which swept over New England and the middle colonies in the eighteenth century. Certainly this great religious movement was as important as any one of the colonial wars in its influence upon the life of the people. Its educational influence alone was very great, for out of it came Brown and Princeton, Rutgers and Dartmouth colleges. The name of George Whitfield, for instance, is not mentioned, although his seven tours of America and his powerful preaching stirred the colonists as no other single individual of the century. Nor does this author mention the name Jonathan Edwards, and yet there are many who would say that his is the greatest name in colonial history.

Most of the texts omit entirely the part played by the several religious groups in the war for independence, while the great western revival which swept over the new west, Kentucky, Tennessee, Ohio and Indiana, in the latter eighteenth and early nineteenth centuries fails to receive the most casual mention. The part played by the churches in the anti-slavery movement and the slavery schism in the churches is completely ignored. Hart, "New American History," and Mace and Bogardus, "School History of the United States," devote the sum of thirteen pages each to the treatment of the religious development of America, and these are the two of the books examined which give the most adequate treatment. Mussey, on the other hand, does not mention the word "religion" or "church" in his index, while the average space given to the subject in the average text is from three to five pages.

It is possible, of course, for the history teacher to supply some of this neglected material, but it is the rare history teacher indeed who is adequately prepared to do this. For there is a vast amount of ignorance, on the part of otherwise well prepared history teachers regarding matters pertaining to religion and the churches. It is a rare thing to

get an intelligent answer from college students when questions having to do with the religious history of America are asked. People know little of their own church, of its origin, its principal tenets or its type of government. This common ignorance, however, is easily understood in the light of the type of history taught in our American schools.

When we come to examine the history texts which have been especially prepared for use in the Catholic schools, we find considerable space devoted to the history of the Catholic church in the United States. Here we find, as might be expected, frequently an over-emphasis. McCarthy's "History of the United States for Catholic Schools," for instance, devotes a whole chapter to the establishment of the Roman Catholic church in America and numerous other pages are given to a discussion of such subjects as Catholic missions, Catholic education, and persecution of Catholics. I have estimated that at least one-fifth of the volume prepared by the Franciscan sisters is given over to Catholic matter. This might not have been so objectionable if the other religious forces in America had not been so completely ignored. This latter text after the period of the revolution does not mention a single Protestant body and one ignorant of the true situation and reading this particular history would imagine that the United States was a Catholic nation.

CATHOLIC TEXT BOOKS

One of the features emphasized in one of the Catholic texts is the manner in which facts of history are mixed with acts of Catholic piety. An example is the description of the death of Pizarro, where we are told that "Just before he died he called upon his Redeemer and, tracing with his bloody finger a cross upon the floor, he kissed the sacred symbol and expired." Again describing the early missionaries we are told, "As the missionaries made their way westward, the worship of Saint Mary marked their path till the great Mississippi, the river of the immaculate conception, bore them down toward those Spanish realms where every officer swore to defend the immaculate conception." In regard to the work of the friars in the Philippine Islands we are given the astonishing information that "the record of the friars was a glorious one, and to their rule the natives of the islands owed their exceptional prosperity." Three pages are devoted to a description of the part played by the Catholic church in the civil war and we are informed that "the Catholic church had shed her brilliant light of charity through the gloom of war, and at the end of the struggle still stood undiminished in strength and unbroken in unity—the pride of her children and the admiration of thousands who before the war had looked upon her progress with jealous concern." A complete page is given to Catholic officers in the civil war. In the list is General Rosecrans, about whom we are told, "He was an outspoken and practical Catholic, and it was a common occurrence with him to have the sacrifice of the mass offered at his headquarters in the field. Sheridan (another Catholic) said of him that a visitor to the city of Washington will find no more regular attendant at mass in that decidedly Catholic city than Rosecrans—gallant 'Old Rosey,' the hero and idol of the army of the Cumberland."

I have quoted more or less at length from these Catholic history texts to show how religious history ought not to be

treated in school histories. The very evident purpose of these texts is to propagate Catholic ideas and not to give a true picture of the religious development of America. No real historian wishes to deny to any group, whether it be Catholic or Protestant, just credit for its part in the making of the nation. The Roman Catholic church has had a large part in the history of the Republic, but so also have the Congregationalists, the Presbyterians, the Baptists, the Episcopalians, the Quakers and the Methodists. Catholic schools are no doubt an important factor in the educational life of the land, but that hardly justifies the complete omission of all mention of the much more important public school system.

Certainly we can have no sympathy whatever with the attempt to prepare special history texts for special religious groups. Such texts cannot be real histories of the United States and, no matter who prepares them, they cannot avoid giving biased and partisan views of the history of the nation. On the other hand, I am more and more impressed with the necessity of giving greater attention to the religious development of the United States in our history text books. The great work of the several religious groups ought to be honestly set forth in school history texts and teachers should be adequately trained to give their pupils an unbiased and wholesome appreciation of the work of the various branches of the Christian church in America.

British Table Talk

London, Oct. 26.

THE LEADERS of Copec have published their plans for following up the conference. They are enrolling Companions of Copec, who, for a small subscription, are to receive its literature. There is no attempt to make Copec into a society; the desire is rather to form an association of friends, who share

a common concern, and through all the ways open to them seek to publish the truth for which Copec stands, and to make this effective in the life of town and nation. That is to say, no companion will be required to decide between serving Copec and, for example, taking a place on his local education committee. He will serve Copec *through* entering into that other service with the ideal of a new Christian order in his mind. Meanwhile the work of research and propaganda is going forward. It is noteworthy that the younger companions are taking action in their own way, without dependence upon the old fogies. If one may forecast the next steps to be taken, they will be in the direction of survey and research. Happily the movement is still guided by the same wise enthusiasts who prepared for the Birmingham conference. It is fitting that they who prepared the way lead us still. The continuation committee, if such details may be added, has divided itself into four committees, A, B, C, and D. The members of A have this for their reference: "The energetic promotion of our message and ideals, especially on their spiritual side. To convince the country of its essential need for God and of the possibility of discovering and cooperating with his purpose, to secure acceptance for the general content of that purpose so far as we understand it, to set men and women searching how they may serve God in personal and social life, and to stimulate and unite those who are prepared to attempt practical lines of advance—these are tasks for which we must seek the help of every possible agency—of the churches, the local councils, the fellowships, and the social and religious societies. To establish and maintain contact with these other bodies and to assist them in every way is one main duty of this committee. We need a group of members specially set apart for this." B is to consist of members who will think out further the problems dealt with in the reports. These are not *termini*, but stations on the road. There is a hope that B may found a research bureau. Committee C is charged to bring into being a fully representative council of the churches which will eventually take over the whole Copec undertakings. Committee D will raise the money and look after the business of Copec, especially in publishing.

* * * *

Dr. Orchard on Worship

Before the Congregational Union Dr. Orchard spoke fine and true words upon worship. At one time there were people—

mostly outside the Congregational churches—who wished to treat Dr. Orchard as a heretic. Happily, another mind prevailed. He himself said in his characteristic way that once upon a time he would have been treated as a heretic for believing too little; now, for believing too much. He did not find people much inclined to worship. But without worship the Christian life could not live. It was one of the great creative things of the world. But some people come to church very much as others read their Sunday paper, to get the news, or to hear music, or for other reasons. Sometimes it was well to ask not the question, "Why don't people go to church?" but the question, "Why do they go to church?" "The genius of Catholicism was to get near to God; the genius of Congregationalism was to get near to man. Would it not be better to harmonize the two?"

* * * *

Mr. Lenwood of the L. M. S.

The Rev. Frank Lenwood, one of the foreign secretaries of the London Missionary Society, has resigned his office, the resignation to come into effect in March, 1925. His action is not due to any difference upon matters of policy or to any break in the most cordial relations which have always existed between Mr. Lenwood and his colleagues and the board. It is simply due to the connection which Mr. Lenwood has that he must not give the whole of his life to the tasks of organization; to this he has given twelve of his best years; he is now somewhere about fifty years of age, with gifts of powers still available for the one purpose which he has always served. It is hard for one who has known Mr. Lenwood intimately for thirty-two years to write freely concerning his achievements and the hopes which his friends hold for him. From Rugby he came to Oxford, where both as a scholar and as a member of the union he won the highest honors. Passing from Corpus to Mansfield he became a leader in the student movement and more than anyone was responsible for bringing the free churchmen into it. Before that time it was for the most part in this country a Society of Evangelical churchmen. Mr. Lenwood worked hard and successfully to bring into it from one wing the free churchmen, and at the same time from the other wing to welcome churchmen of the high church tradition. He saw the ideal of that inter-denominational union of students which is now an established and growing power. Some years as a tutor and chaplain in Mansfield, four years or thereabouts in Benares, and then the desk of the foreign secretary of the L. M. S.—these have been the stages. Of his writings it is enough to say that "Social Problems in the East" is not only one of the most popular of missionary books, but that it quite definitely and powerfully laid down the intimate relations between the foreign missionary enterprise and the hope of a Christian social order for the nations. Mr. Lenwood is an

admirable man of business, a very clear, direct and convincing speaker; he can write as well as he speaks. A book of his on his travels, "Pastels of the Pacific," gives a fascinating account of the South Sea Islands, and it is illustrated by his

own hand. We shall miss his statesmanship and his spirit in the L. M. S., but wherever he is in the future, he will always be the tireless servant of the Kingdom of God.

EDWARD SHILLITO.

The Book World

Some Books About Jesus Christ

WHEN THE young Scotch preacher, putting the finishing touches upon the manuscript of his first sermon which was to present a survey of the present state of theological thought and an estimate of the influences of Semitic environment upon the beginnings of Christianity, recalled his mother's admonition to "say a guid word for Jesus Christ," he felt an impulse which is always potent among the writers of religious books—even those writers who take most seriously the duty of forwarding the reconstruction of religious thought. There are upon my desk a dozen books of recent publication dealing with the personality and work of Jesus, besides others which have been commented upon within the past few weeks. Perhaps one may appropriately begin with two which are popular retellings of his life for children and young people. *THE LOVELIEST LIFE*, by Grace Winter, (F. A. Stokes Co., \$4.00), is a large and well illustrated volume in which the author, with unusual felicity of phrase and in a tone which is always reverent without being sentimentally pietistic, simply tells the story. For a child's life of Christ, it is remarkably complete. No incident, I believe, is omitted, and the substance of the discourses is given in a clear paraphrase set against a well-drawn background. It may profitably be read to or by children from eight to fourteen.

Coming to the more serious books of original scholarship, we find in the forefront the very remarkable work of William Temple, Bishop of Manchester, *CHRIST, THE TRUTH* (Macmillan, \$2.50). This must be reserved for later and fuller treatment. It proposes nothing less than a re-examination of the structure of reality and the construction of a Christo-centric metaphysics. The thoughtful reader had better buy this one at once. He will never feel that he has wasted his money on any book by William Temple. It is long since any theologian has laid a deeper foundation for a restatement and defense of the orthodox position as to the nature of Christ.

Less acute in its metaphysics, perhaps, but deeply thoughtful and religious, is *JESUS CHRIST AND THE HUMAN QUEST*, by Edwin Lewis, professor of systematic theology in Drew Seminary (Abingdon). The author modestly gives his book the sub-title, "suggestions toward a philosophy of the person and work of Christ." Not until chapter twenty-one does he arrive at a statement of the nature of Christ. For this he lays a foundation in a study of the facts of human experience. The primary question is, What does Christ actually do for men? This approach by considering what Christ does and then what relation to God is to be predicated of a personality which functions in this way, differs radically both from the method of starting with a prior conception of the nature of God and asking whether such a God could reasonably be expected to make a unique revelation through a specific individual (which the author considers the characteristic error of the Unitarian method), and from the textual method which starts with the New Testament (the typical orthodox approach). But like Bishop Temple's work, it issues in a strong defense of the orthodox doctrine of the person and nature of Christ. An interesting detail is the treatment of the question of the virgin birth. Luke's record is ambiguous but "gives unquestionable support to Matthew's assertion of the absence of human paternity," but "he must be understood as regarding the precise method of conception as only of incidental importance. In the thought of Luke, the question of our Lord's divine sonship and saviorship was not

absolutely dependent upon the manner of his birth, or at least faith in his sonship and saviorship could be reached by some other avenue than this.

Arthur W. Robinson, Canon of Canterbury, in *THE CHRIST OF THE GOSPELS* (Doran, \$2.00), arrives at an equally orthodox conclusion from an approach opposite to that of Lewis. For him, the starting point is the New Testament record. He begins with characterizations of the four gospels. The merging of their testimony, extraordinary as it is and divergent in some details, in the consistent portrait of a personality, forms the basis for judgment. Specific incidents must be judged in the light of their relation to the whole. For example, as to the resurrection, the question is not, Is it *prima facie* credible that a man should be raised from the dead? but, What can be said of a personality whose resurrection from the dead is an item so consistent with the other features of his portrait? There is a brief summary of the teaching of Jesus. The work is documented by copious quotations from a host of scholars.

In *THE HISTORICAL JESUS* (Macmillan, \$2.25), by C. Pieperbrink—translated from the French by Lilian A. Clare—the study of the gospels is relegated to an appendix, which should be read first if one wishes to compare the treatment with that of Canon Robinson, but the method is essentially the same. The author is prominent in the Reformed Church in Alsace, and is now in his eighty-fourth year. The translation is from a much enlarged second French edition of the work. The original purpose was to defend the superlative and permanent value of the person and teaching of Jesus which Loisy, in his then recent work, had seemed not adequately to recognize. The author exalts Jesus as supreme and asserts that Christianity is the permanent religion, but he handles the gospel narratives critically and is appreciative of other religions. He holds, for example, that the resurrection was spiritual rather than physical, a product of the faith of the disciples rather than the ground of their faith. In a concluding chapter he gives an appreciative summary of the teachings of the Taoism of Lao-tse and of Stoicism, both of which, as well as other great religions, he holds to be the products of a revelation as real as those which produced Judaism and Christianity, though less adequate.

THE SIGNIFICANCE OF THE CROSS, by George H. Morrison (Doran, 85c), is in the main an argument in defense of the theory of substitutionary atonement. What is primary in the gospels must be primary with us, and in them the cross is primary. The significance attached to the death of Jesus, as indicated by the words which the evangelists put in his mouth, represents not an afterthought or a subsequent theological interpretation, but the actual consciousness of Jesus. All the gospels are used indiscriminately as sources of information regarding the words of Jesus. The book consists of very brief outlines—we have seldom seen a book containing so few words—of three lectures dealing with the significance of the cross for Jesus, for God, and for man. The argument is that the death of Jesus did not simply draw men to God by revealing his love, but that it represented the punishment which God, as the just moral ruler of the universe, had to inflict on sin before he could forgive it. The counter-argument, that if justice requires punishment for sin it requires no less that the punishment be inflicted upon the guilty party and not on a substitute, ought to be respectfully considered by one who takes this point of view.

James H. Snowden's many writings on biblical subjects and especially his treatment of the Sunday-school lessons are well known.

HIS NINE MONTHS COURSE IN THE LIFE OF CHRIST (Macmillan) now appearing in an enlarged edition, is arranged in a series of weekly lessons dated from July, 1924, to April, 1925.

All of these books deal almost entirely with either the historical Jesus or the Christ of mystical experience. But what of Christ as a present force in the making and molding of the social order of today and tomorrow? The last two books on the shelf—and I put them last because they seem to draw the theme to a proper climax—deal with the requirements of Christ and the implications of Christianity in the intricate and intimate relations of modern society. What was the mind of Christ regarding his own death, is an interesting question. What is the mind of Christ regarding capital and labor, marriage and divorce, economic imperialism, and war, are questions more difficult and more urgent. H. C. Carter's HUMAN RELATIONS IN THE LIGHT OF CHRIST (Appleton) is a series of addresses to students at Cambridge University. They deal with both industrial and domestic relations. The author recognizes the basic fact of the need and possibility of the reconstruction of human nature by the power of God through Christ. Many things are

wisely said as to general Christian attitudes but little on specific problems. The author does not come to quite sufficiently close quarters with his theme. For example, in the chapter on "home-born and foreigner," there are excellent exhortations to brotherhood and "Christ slays race-prejudice. He makes impossible race-exploitation;" but there is nothing pointed enough to hurt the feelings of any exploiter of foreign labor. But if this book lacks details, you will find them in abundance in C. F. Andrews' CHRIST AND LABOR (Doran, \$1.75). This is a book with teeth. It is a brave book for the Student Christian Movement to issue. The author knows the submerged and disinherited at close range, largely through his experiences in India, and when he wishes to say that Christ makes race-exploitation impossible he adds, with calmness and restraint but with devastating accuracy and detail, the specifications of his indictment against race-exploitation as he has seen it in operation. This sort of thing is needed to make effective the deep and scholarly studies which other men have made of the historical Jesus and the Christ of theology.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

"I Know I Am a Coward"

EDITOR THE CHRISTIAN CENTURY:

SIR: I am enclosing herewith the report of a sermon I preached prior to the Defense Test, which was sent by request of the editor to the local daily press. On the margin of the report are the editorial marks noting the paragraphs to be deleted. The original paper was returned to me at my request together with the following letter from the editor: "Dear Dr.—Thanks very much for the sermon, and I am terribly sorry to have had to cut the heart out of it, the part that meant the most to me, and of course to you. But in view of the fact that our paper is supporting Defense Day, and making the most of it, and helping the American Legion in their part, I just could not see my way clear to use your protest. I know I am a coward, and that is why we who are for peace will never accomplish that great thing—because there are too many cowards in our midst. You are right, if we could mobilize as enthusiastically for peace as we do for war, then wars would be no more."

If the matter is worthy publication I shall have to ask you to omit not only my name, but also the name of the community in which I live, as permission to use the editor's letter was conditioned on assurance that his identity and that of the paper should not be revealed.

* * * *

A Goodwill Library for Mexico

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you help us collect and organize an English library for Mexico? At this time there is no gift that the American people could make to the people of Mexico which would be more appreciated or put to better use. The department of education has agreed to especially house and maintain this library as a separate unit in Mexico city. Any standard books on the following subjects will be appreciated: Essays; poetry; fiction; biography; the classics; ancient, medieval and modern history; history of individual nations; histories of civilization; church history; history of special movements; industrial history; history of jurisprudence; race problems; politics; political theory; economics; finance; labor; commerce; social problems; physical sciences; anthropology; mathematics; astronomy; geology; biology; zoology; botany; art; architecture; sculpture; music; drama; aesthetics; ethics; mythology; philosophy; religion and higher criticism; psychology.

We want a rounded, useful library that will be a credit to

the givers and a joy to the receivers and readers. Give us the kind of books you would give your friends or be happy to receive from friends. Mail or express shipments of books should be addressed to The Library for Mexico, 11 Broadway, New York City, which is the collecting point for the receipt of all books.

New York City.

THOMAS MOTT OSBORNE
Chairman, Friends of Mexico
Committee.

An Appeal Answered

EDITOR THE CHRISTIAN CENTURY:

SIR: May I ask space to thank the extraordinary number of readers who wrote in to assist me in getting periodicals to the Europeans who appealed to me? I have neither time nor money to answer them personally but wish them to know that my letters have all been attended to. I have written to central Europe for more names of those who would like to get discarded American periodicals and have tried to have them communicate with those of your readers I did not answer myself. I wish that I had the money to pursue this work as the intense interest aroused both here and in Europe justifies, but I am unable to do so. I thank you and your readers.

Bettsville, Md.

T. SWANN HARDING.

An Interracial Paraphrase

EDITOR THE CHRISTIAN CENTURY:

SIR: Though I speak with the tongues of men and of angels in advocacy of fair treatment for other races and to secure the giving of money for relief and education and the spread of the gospel throughout the world, but do not have a humble, sincere feeling of brotherhood toward men of different color or culture, my attitude is likely to become one of patronage and condescension and to give the impression of sounding brass and a clanging cymbal.

And though I preach convincingly of the coming federation of all nations, and understand all racial differences and all the economic and social problems involved in international and interracial relations, and though I have all faith so that I could remove mountains of prejudice through the inspiration of my appeals, but cannot win the full and unreserved personal confidence of men of other races through the spirit of friendliness, I am nothing.

And though I bestow all my goods to feed Near East orphans

and Japanese earthquake sufferers, and though I suffer social ostracism in missionary service for Negroes and have not a spirit of respect and appreciation for men of other races, it profiteth me nothing—nor them either, beyond a temporary alleviation of physical needs.

And now abideth faith in the unity of mankind and the possibilities of every race, hope for the ultimate triumph of peace and good-will throughout the earth, friendliness for all men without regard to race, color or previous conditions, these three, but the greatest of these is that unfailing, honest, humble friendliness which is the strongest force in race relations, as it is everywhere else.

San Francisco, Calif.

GEORGE W. HINMAN.

THE SUNDAY SCHOOL

Lesson for November 30. Lesson text: Luke 10:25-37.

Who Is My Neighbor?

EXCLUSIVENESS was one of the most pronounced sins of the old Jews. Such clannishness has rarely been exceeded. If you were fortunate enough to be a "Son of Abraham," heaven awaited your coming, but if you were a Samaritan or a Roman or an Egyptian, hades was your portion—and quite good enough for you. The great Teacher must combat and overcome this provincialism, this bigoted and narrow self-contentment. One day the right opportunity opened before him, when a lawyer asked, "Who is my neighbor?" With inimitable skill Jesus told the parable of the good Samaritan—deeply needed in ancient Palestine and also most appropriate today, when the world is about to become one great federation of people of good will.

We know the story, but have we pondered its implications? The moral courage of Jesus is apparent when he names the Samaritan as the "good" neighbor. We have forgotten how obnoxious a Samaritan was to a Jew. To talk to a Frenchman about a good German; to speak to a Ku Kluxer about a good Catholic; to mention a good Sein Feiner to an Englishman or a good Jap to a Californian; to allude to a good Bolshevik in the presence of a Pittsburgh millionaire or of a good modernist to a convention of fundamentalists—mild and tame would such allusions be compared to mentioning a "good Samaritan" to a group of the elect sons of Abraham, heirs of the promises, candidates for eternal bliss, chosen people of all time.

However, something had to be done to shock these self-righteous Pharisees into some semblance of common sense—and Jesus does it. How contemptible the formal priest and the professional Levite appear! Here is a bleeding man—and they pass him by; they do nothing. Every detail of the temple service punctiliously observed, but a dying human being ignored; the letter of the law painstakingly followed, but the spirit of all true religion ignored. "Who, then, was neighbor?" I suppose, "he that showed mercy."

We thought, we hoped that the great war, at least, fused the Allies together. We read of the Rabbi, moving among the dying soldiers, addressed as "Father" by a poor boy whose end was near, hastily tying two sticks together in the form of a cross, and kneeling by the soldier and praying for his soul. We read

of that and similar tales of comradeship and good will, and we said, "At last Jew, Catholic and Protestant are one; the hatreds of the past, the age-old misunderstandings are over forever." Thus we spoke in 1917 and 1918, but what do we see now? The Interchurch world movement wrecked by denominational bigotries; bitter antagonisms among fundamentalists and modernists; horrible revivals of race prejudices; the renaissance of the Ku Klux Klan; the glorification of nationalism; the renewed strike between labor and capital; the blowing of the trumpets of militarism; and all the miserable expressions of class consciousness and social snobberies which split, tear and ruin the fabric of society.

"Who is my neighbor?" Let me test myself by that—how large is my heart, how generous my mind? As a modernist, can I praise the good in a fundamentalist? As a member of a certain church, can I recognize the good in all others? Yes, as a Christian can I see the good in Buddhism and the rest? As a university man, can I deeply enjoy the companionship of plain, unschooled men? As an easterner, can I admire the westerner? As an American, can I labor for a federation of the world, even though it comes by way of the League of Nations? As a Republican, can I concede that a socialist has the right to breathe and to think? As a white man, can I see the good elements in the Negro? As an evangelical, can I fellowship with Unitarians? You see the dwellers in Jerusalem 1900 years ago were not the only victims of bigotry, class-prejudices, racial hatreds and theological exclusiveness. Toleration is still a rare virtue.

Every time you permit yourself to be limited to a race, a class, a clan, a denomination, a nation, a select group, you reduce your size.

All men are our brothers; the world is our home. Prejudice must disappear; exclusiveness must vanish; for my neighbor is the man in need. I must help him today; tomorrow I will be in need myself. How good a neighbor am I?

JOHN R. EWERS.

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by

Elizabeth B. Grimboll and Rhea Wells

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COSTUMING A PLAY is an invaluable book for producers and directors in little theatre, community drama, educational dramatics and the recreation field. It contains practical information and instruction about period costumes, their design and execution, the choice of materials, the color, lighting, dyeing and decorating of costumes.

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There are special chapters on costuming religious drama and community pageants.

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Contributors to This Issue

FREDERICK K. STAMM, minister, Calvary Reformed church, Reading, Pa.

EDWARD SHILLITO, Congregational minister; contributing editor, *The Christian Century*, and writer of our weekly "British Table Talk."

WILLIAM W. SWEET, professor of history, DePauw university, Greencastle, Ind.; author, "A History of Latin America," "Circuit Rider Days Along the Ohio," etc.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Moffatt's Old Testament Finally Published

Interest in religious matters on the part of the general public is mirrored by the lengthy cable despatches from England in connection with the publication, during the second week in November, of Dr. James Moffatt's new translation of the Old Testament. The newspapers feature renderings of the text that differ from the familiar King James or revised versions. Thus, where the old version says, "So David dwelt in the fort and called it the city of David," Dr. Moffatt says, "David took up his residence in the stronghold; he called it Davidsburg." In his account of the deluge Dr. Moffatt talks not of the ark, but of a "barge of cypress wood" and speaks of it as having "cabins." He calls the garden of Eden a "park," and speaks of Joseph as "viceroy" of Egypt. The complete translation is being eagerly awaited on this side of the Atlantic.

Military Order Attacks Buffalo Convention

Just before the World Alliance for International Friendship through the Churches opened its convention in Buffalo, N. Y., on Armistice day, Lieut. Col. George F. Ames, local chapter commander of the Military Order of the World War, sent to the Buffalo press an attack upon the convention, stating that it was supported by organizations whose "whole trend of thought is toward bolshevism and communism."

Asks Church to Support War Outlawry

Dr. Horace Westwood, pastor of the Unitarian church of Toledo, O., in leaving his parish for a short time called upon his members to observe Armistice day by seriously considering the proposals for the outlawry of war. "One hopeful sign on the horizon," said the message sent to parishioners, "is the movement among the churches for the outlawry of war, and the general recognition that war and Christianity are mutually exclusive. It is now recognized that there is no such thing as a Christian war and that it is the bounden duty of all who are followers of Jesus to organize for peace. I beg that during these days of solemn commemoration you will seriously think of these things; that you will resolve that war shall be banished from civilized society and that you will lend your individual effort and counsel to every movement seeking this end."

African Converts Carry on German Missions

An evidence of the abiding strength of certain mission work in Africa is given in the report of Mr. F. W. H. Migeod, who has recently been traveling in the Cameroons. Mr. Migeod has a high standing as an observer of African affairs. "In German days," he testifies, "it was the practice for the Roman Catholics and the Basel mission to divide out tribal

areas. Hence in one tribe may be seen only Basel mission buildings, and in the next only Roman Catholic establishments. An exception was made in the large towns, where both worked. With the war the German missionaries disappeared. The Roman Catholic mission, that of the sacred heart, has sometime since resumed operations, but the Protestants are still left to themselves. Nevertheless in many

villages services are kept going by a catechist or teacher, who receives no salary or assistance and who has no one to whom he can appeal for help or guidance in any way. It seemed to me most creditable the way in which teaching was still carried on; and the end of their struggle is not in sight for no British Protestant mission has yet seen its way to take over the work."

Lutheran Union Grows Stronger

OUT OF ALL the discussions and actions that marked the biennial convention of the United Lutheran church, held in Chicago during the two closing weeks of October, one fact clearly emerged. The union undertaken a few years ago has justified itself. American Lutheranism already feels a fresh access of strength, and is carefully reaching out toward world responsibilities and contacts that might have been impossible in the days before the union took place. Others of the large Protestant groups, now divided as the Lutherans once were into numbers of competing denominations, would do well to ponder the Lutheran experience.

The Chicago convention was unique among great religious gatherings in that its delegates lived and worked under one roof. The 503 representatives who came to Chicago found it easily possible to obtain quarters in the Edgewater Beach hotel, and hold their business sessions in the auditorium furnished by the same hostelry. This made possible a unity of spirit that is seldom found in such gatherings, and doubtless contributed much to the lack of misunderstandings on the convention floor.

Careful advance work had been done by the committees having the arrangements for the convention in charge. So closely had the program been worked out that, once it had been officially adopted by the delegates, the large body moved steadily ahead from speech to debate and to action without a hitch and with seldom any deviation from the time schedule laid down in advance. The convention was notable for its adherence to its advance program.

The opening service was transferred from the hotel to the Wicker Park Lutheran church, where the sacrament of the holy communion was administered, and the president of the church, Dr. F. H. Knubel, preached the convention sermon. After that, however, sessions were held closely to the hotel.

WAR A CENTRAL ISSUE

As was forecast in The Christian Century the report of the committee on moral and social welfare provided much of the excitement of the convention. Out of this report grew the debate on war, which finally led to the adoption of this resolution:

"We believe that the time has come when it is necessary to spread the fact that nationalism and internationalism are not mutually exclusive terms;

"That patriotism and the love of other nations and races are complementary;

"That the processes employed by and with the nation to secure justice, peace and stability must be employed in an ever-increasing measure in the intercourse between nations;

"That the arbitrament of arms must yield in an ever larger degree to the arbitrament of reason, of law and of Christian love; and

"That to this end Christian citizens are pledged as such to exert every effort, through the establishment of some effective agency to further justice and good will in their own country and in the commonwealth of nations.

"We believe that the Lutheran world convention can contribute materially to the furtherance of world peace and petition it to consider this problem.

"Holding these fundamental principles, we recognize the fact that sin is still in the world, and that nations might be unwarrantably incited to attack and invade our nation; and, therefore, we believe that, in accordance with the teachings of article XVI of the Augsburg confession and article I of the constitution of the United States, Christians may engage in just wars and act as soldiers."

MINORITY VOTE RECORDED

A minority of 50 delegates won the right of having recorded their dissent to this resolution, on the ground that they opposed the emphasis on the right to war and desired the church to center its attention solely on the making of peace.

The same committee came out strongly on the question of law enforcement. "The foremost of our domestic problems right now," said its report, "is that of law enforcement. Prohibition enforcement is simply a phase of a complicated and nasty situation—complicated because law enforcement has broken down all along the line, nasty because disclosures have implicated government officials and have shaken the confidence of the people in their government.

"The drastic measures adopted by the government have had a beneficial effect, but it is nevertheless true that we are not enforcing the law in our nation as it ought to be enforced. And it is equally true that much lawlessness that has nothing to do with prohibition is being made to masquerade behind a bugaboo which has been created by the friends of liquor. The need for more drastic enforcement of the law is a crying need of the hour.

(Continued on page 1515.)

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Declares Christians, Hindus, Buddhists Can Unite

A discussion has been going on in certain sections of the press of India, roused by an article in the Guardian, a Christian periodical published in Calcutta. The proposal was made in that article that it is the will of God that the Hebrew-Christian and the Hindu-Buddhist religious streams should now unite to form one common religious current. But it was held that the unique personality of Jesus, and the fact of his resurrection, stand in the way of such a union. To this Mr. K. Natarajan, Brahmin editor of the Indian Social Reformer, has replied: "Every man, even an ordinary man, is unique in his own way. Nevertheless, there is no difficulty in classifying him in the category of human beings. Neither Buddha nor Isaiah was like any other man who lived before or since their time. We do not think, therefore, that the mere fact of Christ's uniqueness lifts him out of the category of the world's great teachers. If he was, indeed, unique in the sense that he stood in no relation to any person or thing that preceded or succeeded him, he will be of no relevance in the history of man. As for the resurrection, if modernism does not question the fact, it is because it no longer believes that the fact involves any reversal of natural laws." The editor accordingly expresses his strong hope of the sort of union of religions suggested.

Approve Plans for China Flood Prevention

The committee of American citizens resident in China that has charge of the expenditure of the funds left over from the famine relief campaign of 1920 has approved the program submitted by the University of Nanking. These surplus funds are to be used in famine prevention work, mainly under the direction of certain agricultural schools in China. The college of agriculture and forestry of the University of Nanking is one of these schools. Its approved program calls for collegiate instruction in forestry, forest research for the regulation of watershed run-off, forest extension, agricultural extension, improvement of farm crops and the establishment of seed farms, the study of farm management in previous famine areas, plant disease control, animal disease control, rural engineering, and cooperative extension work throughout rural districts. A more intelligent program for the prevention of future famines on a large scale it would be difficult to conceive.

Says Coolidge May Direct Dry Forces

Dr. Clarence True Wilson, secretary of the Methodist board of temperance, recently gave an interview to Chicago newspapers in which he declared that a long conference with President Coolidge had convinced him that the President may himself take charge of the activities of the prohibition enforcement agents of the government. The chief trouble with the present situation, Dr. Wilson declared to be "due to corruption and crookedness in the prohibition ranks." Secretary Mellon, "as a man who has been identified with the liquor business for a generation, is

not the logical person to have control of prohibition enforcement," the Methodist leader declared. "Logically, prohibition should be a part of the department of justice, if it is to be departmentalized at all. Because it is a new law and one of fundamental importance, I am convinced that it should be immediately under the President's supervision and control. I feel certain that that is what President Coolidge will adopt as his policy, both in his recommendations to congress and in his own executive plans."

Want to Be Preacher? \$150, Please!

An investigator employed by a Los Angeles, Cal., newspaper declares that, by paying \$150 to officers of the National Independent Spiritualists' association, with headquarters in that city, he received a certificate of ordination as a minister of the gospel, a charter for the organization of a church, and an indorsement as a spiritual healer and medium. Such a collection of powers would seem to have been cheap at the price, but warrants charging criminal conspiracy, fraud and lesser offenses have secured the arrest of the men charged with engaging in the traffic.

Publicity Drive Increases Church Attendance

All the churches of Cape Girardeau, Mo., have united in a publicity campaign that has brought unprecedented increases in attendance and budgets to most congregations. Three illuminated billboards advertise church-going the year around, while a systematic campaign of newspaper

advertising is conducted, together with separate advertisements printed on behalf of each church.

Ministerial Increase Outstrips Doctors

Comparison of figures recently made public by the Carnegie foundation shows that, however great the lack in the number of ministers, the clerical profession is attracting more men than the medical or legal. The census of 1920 shows 164,781 physicians in the United States. In the total are included 14,774 nondescript "healers" and 5,030 osteopaths. There are 132,590 lawyers, a figure which includes 10,071 judges, justices, magistrates, abstracters, notaries and justices of the peace.



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But there are 168,348 clergymen, including 14,078 religious and charity workers in the total. This is the first census that has shown the clergy to outnumber the medical profession. Additional meaning is given the figures by the fact that, in the decade between 1910 and 1920, the number of physicians increased by 4.3 per cent, of lawyers by 8.5 per cent, while the ministry increased by 25.6 per cent, the only one of the three to keep up with the increase in population.

Y. W. C. A. Withdraws from Education Week

Following publication of the detailed plans of the bureau of education for the celebration of National Education week, which showed, as reported in *The Christian Century* of Nov. 6, that emphasis was to be placed upon an anti-red outburst under the auspices of the American Legion, the Young Women's Christian Association withdrew its name from a number of organizations officially supporting the movement. Miss Mabel Cratty, general secretary of the association, stated that this step was taken "because of certain elements in the announced program inconsistent with the position of the organization's national board in regard to world peace and international cooperation."

Salvation Army May Move World Headquarters

Newspaper reports from Montreal, Canada, quote General Bramwell Booth, of the Salvation Army, as announcing that the organization of which he is the head is likely to move its international headquarters from London to the North American continent some time in the near future. General Booth stated that the missionary work of the army is in excellent condition, the only field from which there has been temporary withdrawal being Russia, and the greatest immediate need being in supplying doctors and nurses for work in Africa and Asia. An urgent invitation has been sent the army to establish itself in Tibet, according to the general, but the newspapers do not state by whom the invitation has been extended.

New York Masons Out of World Body

The Masonic grand lodge of New York has given notice of its withdrawal from

the Masonic International association, with headquarters at Geneva, Switzerland. The irreligion of certain European Masonic jurisdictions and their tendency to "meddle with the league of nations" are given as the reasons for the withdrawal. Investigation of European lodges showed "that the name of God and of the Bible were omitted by some of the jurisdictions in this international association," and the separation followed.

Translation of Bible Still Goes on

There are now 566 different translations of the complete Bible on sale throughout the world. Of the eight newest versions, three are for the use of African tribes, two for Europeans, and one each for Chinese aborigines, a people in the south seas, and a tribe of South American Indians. The African versions are in Iregwe, Chawi and Mbundu. The Chinese is Nosu, the language of a tribe in Yunnan province. A part of this translation, made by Rev. G. Porteus of the China Inland Mission, was being set up in Yokohama when the great earthquake destroyed both press and manuscript.

Editing Is a Serious Business

The editor of the *Congregationalist* has discovered that he has some readers whose minds have a literal cast. Recently, as an example of the sort of ridiculous rumors that find circulation, he repeated "confidential information" to the effect that it was not an earthquake that worked such havoc in Japan last year but the accidental explosion of enormous military stores. In another issue, however, he found it necessary to refute his own "rumor," because certain readers had taken it seriously. Perhaps Artemus Ward knew what he was about when he attached his label: "This is a goak."

Methodist Bishops Ask Preachers to Ballot

Although the recent Methodist general conference refused to order the election of the district superintendents of the denomination by ballot of the preachers, and in fact declared such a procedure unconstitutional, many of the Methodist bishops are having informal ballots taken before appointing to the office. The con-

ferences are told that these ballots are only advisory, and that the bishops reserve the right of final decision, but the growing custom indicates a desire to satisfy the demands of a large element within the Methodist ministry. Among the bishops who have taken such ballots are Bishop Johnson, presiding in Oregon, Bishop Mead in Colorado, Bishop Burns in California, Bishop Hughes in Illinois, and Bishop Waldorf in Missouri.

Atlanta School Named for Foreign Missionary

The city of Atlanta, Ga., recently did an unprecedented thing in naming a public school for Miss Laura Haygood, a sister of the late Bishop Haygood of the southern Methodist church, who built up a

What Ails Our Youth?

By George A. Coe
Teachers College, Columbia University
110 pages. \$1.25

A frank facing of the new—to many persons alarming—habits and attitudes of modern young people. The questions discussed go to the core of what is most characteristic of Western civilization and Western education. They are treated with freedom, freshness, and sympathy.

The World's Living Religions

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Historical Method in Bible Study

By Albert Edwin Avey, Ph.D.
Assistant Professor of Philosophy in the Ohio State University
108 pages. \$1.25

This book seeks to show that the historical approach in Bible study, which it strongly advocates and explains in detail, opens the way for reasonable harmony in religious belief. It enables all interpreters, whether they call themselves conservatives or liberals, to get upon common and fairly solid grounds.

Character and Happiness

By Alvin E. Magary
Minister, Woodward Avenue Presbyterian Church, Detroit
128mo. \$1.50

Deals with life as it is actually faced by those who have a living to make, a home to keep, a family to rear, and a mind and soul to cultivate. It will awaken the young to the joy of planning for the future and will inspire to new endeavor the middle-aged who have begun to sag under the burdens of life and the monotony of daily tasks.

The Minister's Everyday Life

By Lloyd C. Douglas
Minister, First Congregational Church, Akron, Ohio
128mo. \$1.75

Gives practical suggestions to younger ministers on the problems that confront them. In a clear journalistic style, not without humor, it treats of marriages, church finances, sermon preparation, the visitation of the sick, funerals, the minister's reading, and other matters that will confront the minister daily, including the personal problems and confidences upon which his counsel and advice are sought.

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great mission school for girls in China. Miss Haygood, before entering upon her missionary career, taught in the Atlanta high school. Her name is also upon one of the important schools of her denomination in China.

No Church Union in Australia

Presbyterians of Canada may have been ready, for the most part, to enter a united church, but not so their brethren in Australia. A proposal for a union similar to that in Canada, including the same denominations—Presbyterians, Congregationalists and Methodists—was recently placed before the general assembly of Australia. It was, however, voted down unanimously, and the committee on union discharged.

New Baptist Headquarters in Chicago

Chicago's new Baptist headquarters, a part of the enlarged Immanuel Baptist church on South Michigan avenue, will be opened on November 24. A business building of striking design has been erected in which it is hoped to gather not only the denominational activities, but many of the other religious organizations of the city. Located in a rapidly developing business section, but still outside the over-crowded loop district, it will be possible for the managers of the building to provide attractive space at reasonable rentals.

Mennonites Vote Bobbed Hair Anti-Scriptural

The annual conference of the Mennonites is reported to have adopted a series of resolutions in which it is declared that "bobbed hair for women is in violation of scripture," and that therefore "women with bobbed hair will be received as members only as they promise to let their hair grow long." "When sisters, young or old, violate the scriptures by having their hair shorn they shall be dealt with as transgressors," say the Mennonites, "and not held as communicant members until they are brought to repentance." The Watchman-Examiner, Baptist paper, hazards the guess that a similar order in

Baptist circles would send every Baptist woman to church on the following Sunday with her locks shorn.

A "Dawes Plan" for Protestants

The European central bureau for relief of Protestant churches, of which Dr. Adolf Keller is the general secretary, issues from its headquarters in Zurich, Switzerland, the suggestion that a bank be formed in America for the aid of certain Protestant churches in Europe. The suggestion arises out of the fact that there are many churches which, under present conditions, are unable to care for their pressing material needs, but which, in a short time, should again be financially strong. The bureau of which Dr. Keller is the head has no means for making loans

to such congregations, and does not wish to make them outright gifts of money. Between \$100,000 and \$150,000, according to the bulletin of the bureau, would provide capital sufficient to put these churches again on their feet.

Nearing 90; Preaches Every Sunday

Nearing the close of his 90th year, Dr. Cornelius E. Dickinson, pastor emeritus of First Congregational church, Marietta, O., preaches every Sunday at the Putnam chapel of that church. Dr. Dickinson was born in 1835. He was ordained in 1864 at Harlem Station, Ill., where there had been organized the previous year the "Union Church of Christ," which is now the First Congregational church of Oak Park, Ill. During the recent celebration

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of the 25th anniversary of the pastorate of Dr. W. E. Barton in this noted church, Dr. Dickinson preached one of the sermons. Recently this nonagenarian minister summed up his beliefs in what he called "Principles for the foundation of a community church." These he expressed in this fashion: "1. I believe in God the creator and governor of the universe. 2. I believe that Jesus Christ is the Son of God, and the moral and spiritual standard of character. 3. I surrender myself to the moral and spiritual leadership of God in Jesus Christ, according to the scripture."

Lay Cornerstone of New Theological Hall

The corner-stone of Norton Hall, the first unit in the new plant of the Southern Baptist Theological seminary to be erected in Louisville, Ky., was laid on Nov. 5. Many leaders of church life in the south, including Dr. Thornton Whaling, moderator of the southern Presbyterian general assembly, participated in the exercises. The building is planned to cost \$750,000.

Many Disciple Students at Yale Divinity

Forty-five members of the Disciples of Christ are in the student body of Yale Divinity school this year. Bethany college is the most largely represented in the number, with Butler and Hiram tied for second place. An organization known as the Campbell club knits the group together. Eleven of the students are in the graduate school.

West Virginia Bans Common Cup

The Episcopal church is stirred by the mandatory order of the health department of the state of West Virginia which, under the terms of a new law, prohibits the use of the common cup in the administration of the communion. According to the department, individual cups must be used. The bishop of the diocese, contending that churches are not included in the designation "public buildings" used in the law, is preparing to contest the order to the highest courts, and certain churchmen state that, no matter what the legal outcome may be, the Episcopal church cannot recognize the law. "A practice that has been deemed a necessity to a long-established religious body and which goes back not only to the foundation of Christianity but to the example and precept of our Lord himself," says the Living Church, a weekly generally regarded as speaking for the high church party, "cannot be set aside as not coming within the scope of legitimate religious observance and therefore of religious freedom. If the state can prohibit the use of the common chalice it can also prohibit the use of wine within it. Our right to administer a sacrament in accordance with what we believe to be the requirement of our Lord is an essential part of our religion."

New Body Seeks to Renew Judaism

The Jewish Fellowship of Religion, recently formed with headquarters at 1328 Broadway, New York city, is seek-

ing to check the growth of scepticism within the ranks of American Jews, and to awaken a new spiritual vigor. According to the prospectus of the new organization, "It has a single aim in view: to bring back to the Jewish people the personal sense of God, which modern Israel seems to have lost. The God-passion was once the peculiar attribute of the 'peculiar people.' To have lost this is the greatest imaginable tragedy of Jewish life. The Jewish Fellowship of Religion believes that this ennobling spiritual passion can be recovered. It is still there, only frozen into a dead formalism from which it can be thawed out. Our fellowship intends to undertake this task of recovering the God-sense by maintaining an exalted tone in service and preaching, and by stressing the spiritual, if you will, the mystic, side of religion. The Jewish Fellowship of Religion aims at satisfying the inborn spiritual hunger of men and women. It therefore puts, not nation and not creed or custom, but God first and last."

Chicago Church Federation Shows Many Successes

The annual meeting of the Chicago Church federation, held on Oct. 27, brought to public attention a notable list of achievements for one year. Major attention was given the merging of the commission on religious education and the Chicago Sunday School association into the Chicago council of religious education, which will be conducted as a department of the federation. Sixteen denominations go into the new venture.

No Increase in Cost

For several years past, commodity prices have maintained a high level. The cost of some lines of insurance has increased.

Premiums on Health Insurance have been generally and sharply raised. Many men who carried policies in the big standard companies because they objected to "uncertain assessments," have had their premiums arbitrarily boosted. The "fixed" premiums which they had depended on didn't stay fixed.

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More than 50,000 new members were added to the churches of the city during the year. Pastors of white and colored churches exchanged pulpits in an effort to foster better racial relations. A Chinese Evangelical church has been established, and 16 denominations are contributing to its support. Strong resolutions against

war were adopted. A public school was set up in the county jail, and a Protestant Sunday school was started and equipped in the parental school for boys. Dean Thomas F. Holgate, of Northwestern university, has been reelected president of the federation, and Mr. Walter R. Mee, its executive secretary.

Need New Latin-American Policy

DR. SAMUEL GUY INMAN, secretary of the committee on cooperation in Latin America, the body that coordinates the missionary effort of Protestant churches in central and South America, declares, in an article in the current number of the *World Tomorrow*, that there must be a drastic change in the attitude of the United States toward the Latin nations if we are not to enter a most distressing period in our international relations.

"The bluster, bravado and threatening of the United States senate's committee investigating Mexican affairs and its unreasonable demands on Mexico is the best kind of an illustration of how not to do things," writes Dr. Inman. "The public announcement made by this government that in order to secure recognition Mexico must promise beforehand to alter her constitution in the interest of American property interests, offers the Latin American cartoonist another opportunity of picturing Uncle Sam, with a big stick, saying to little Mexico, 'Come now, quick! Let's make an agreement! Sign here!' Consideration and persuasion will promote cooperativeness from Mexico and will make the rest of the world think a great deal better of us.

PRINCIPLES OF FRIENDSHIP

"Nothing would do more toward forwarding American unity than an authoritative declaration by the combined treaty-making powers of the United States government embracing the principles proposed by President Wilson for a Pan-American agreement. These were: The United States and all other nations of this hemisphere mutually agree to guarantee the territorial integrity of the countries of this hemisphere; all the nations agree to maintain the republican form of government; all bind themselves to submit to settlement by diplomacy, arbitration, or investigating commissions as provided for by the several treaties already ratified, disputes of all kinds, including boundary troubles, but not controversies affecting the independence of each; general agreement whereby exportation of arms to any but the legally constituted governments of this hemisphere will be prohibited; neutrality laws adopted which will make it impossible for filibustering expeditions to threaten or carry on revolutions in neighboring republics.

"These agreements would naturally lead to an extension of the joint consideration of American problems by various American nations, as happened in the mediation between the United States and Mexico. Such joint action would both remove the suspicion of land-grabbing and broaden the Monroe doctrine to where the whole hemisphere would feel responsible for its maintenance, thus

eliminating the objection to the doctrine that it is entirely unilateral.

IMPORTANT GATHERINGS COMING

"Several important gatherings are scheduled for the near future which, if properly conducted and reported to the public, ought to do much toward inter-American friendship. At Montevideo, from March 29 to April 8, of next year, there is being held, under the auspices of the committee on cooperation in Latin America a congress on Christian work. This will bring together a hundred South Americans with a hundred North Americans, and Europeans, who will discuss the reports of commissions now being prepared on social movements, the church and the community, the Indian problem, the moral and spiritual sides of education, character building literature, public health and the cooperation of national and foreign forces in Christian service. A selected group of some twenty leaders will visit the cities of Rio de Janeiro, Buenos Aires, Santiago, LaPaz and Lima to discuss with representative groups in each of those centers the same problems.

In December of this year the third Pan-American scientific congress is to meet in Lima, Peru. In June, 1925, a conference on American international law is called to consider a number of important questions referred to it by the fifth Pan-American conference. The importance of that gathering is hard to overstate. It can easily greatly advance the cause of American friendship by working out the problem of the suggested American court of justice; an understanding concerning the citizenship of children of foreign parentage; the collection of pecuniary claims; arbitration; and America's attitude toward extra-continental powers.

"A Pan-American conference on education, which is to consider the difficult question of interchange of academic credits and professional degrees, as well as a program for larger interchange of professors and students, is to be held in November of 1925 at Santiago, Chile.

"The sixth Pan-American conference itself is planned for Havana and the Latin American delegates are anxious for it to be held within three years after the meeting at Santiago. The conference at Havana will naturally face the great questions, which have been referred to the Pan-American Union, involved in an American league of nations and the Monroe doctrine.

"From Mexico to Chile I have recently presented the following idea to leading citizens: 'We have had a fine period of Pan-American getting together recently. Pan-American conferences, exchange

(Continued on page 1516.)

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Dr. Jefferson Says Laymen Must Establish Kingdom

Dr. Charles E. Jefferson, pastor of Broadway Congregational tabernacle, New York city, declared in a recent address before the Cleveland federated churches, that "laymen must do the largest work in establishing the kingdom of God and making the spirit of sympathy,

justice and goodwill dominant in human society." He said also: "Business men must establish the kingdom in business. Only business men can do it, for the cross must be set up in business; the kingdom cannot be established without sacrifice."

Declines Presbyterian Secretaryship

Dr. Henry C. Swearingen has declined the position as executive secretary of the general council of the Presbyterian general assembly to which he was recently elected. Dr. Swearingen is a former moderator of the general assembly. As pastor of the House of Hope church, St. Paul, Minn., he leads one of the notable congregations of his denomination. In his letter of declination he expresses his belief in the pastorate as the place of greatest influence in modern religious work.

Split in Theological Student Body

Led by students from Princeton Theological seminary, a split has already taken place in the association of theological students whose formation was reported in *The Christian Century* for Nov. 13. Inclusion in the body of students from Union Theological seminary, where Dr. Harry Emerson Fosdick is a professor, and one or two other schools, is said to be the cause of the withdrawal of the representatives of the conservative institutions. "The conference at Drew," the president of the Princeton student's association has announced, "showed there was no common basis for work in recruiting men for the ministry. In fact, the majority of seminary student associations represented, if we are to judge by declarations and opinions expressed by their representatives, have so far departed from the central message of evangelical Christianity as to make these purposes impossible of attainment and practically undesirable."

Chinese Sunday School Workers Convene

Few persons realize how much Sunday school work for Chinese is being carried on in this country and in Canada. But from Oct. 10-12 representatives from many cities in the east and from Toronto met in the church of All Nations, New York city, in the first Chinese Sunday school convention to be held in this country. It is reported that these schools, most of which are organized as classes or departments of regular church schools, have reached hundreds of Chinese resident in the west, many of whom have carried their religious zeal back to their native land.

One Family Maintains Church for Three Generations

Hope Episcopal church, Mount Hope, Pa., recently celebrated its 75th anniversary. At the exercises Bishop James H. Darlington, of the diocese of Harrisburg, claimed that nowhere else in America was there a church that had been founded and continuously maintained through three generations by one family. The church is located on the estate of the Grubb family, by whom it was origi-

nally erected and, from time to time, enlarged. It has been the mother church of two other parishes.

Committee Appointed for Nicean Celebration

Bishop Philip C. Rhinelander, Dr. W. C. Emhardt and Mr. Burton Mansfield have been appointed by the national council of the Protestant Episcopal church to take charge of the celebration of the 1600th anniversary of the council of Nicea, which comes in 1925. The week beginning Sunday, April 19, has been officially set aside for this commemoration. In Europe the anniversary of the historic council will be especially marked in the orthodox eastern church.

Leaves Prominent St. Louis Pulpit

After 19 years as pastor of Second Baptist church, St. Louis, Mo., Dr. W. C. Bittling has submitted his resignation. Dr. Bittling has been in the ministry for 44 years, 22 of that number as pastor of Mount Morris Baptist church, New York city, from which pulpit he came to St. Louis. His has been one of the outstanding pastorates of the city.

World Peace Congress Meets in Home of Reichstag

More than 2,000 delegates came from France, England, Czechoslovakia, Norway and Germany to the world peace congress held in the hall of the reichstag, Berlin, during the second week in October. The general program was divided into two parts. Commissions were first formed which presented to the congress reports on actualities, on disarmament, on economic and social questions, on propaganda, on education and on the league of nations. For three days the congress considered these reports in open session. The question of disarmament was faced frankly. It was repeatedly urged that total disarmament was more desirable and practicable than a gradual reduction.

Noted Disciple Educator Dies at Lexington

On Oct. 25 Dr. Benjamin Cassell DeWeese, for thirty years a professor in the College of the Bible, Lexington, Ky., died. Dr. DeWeese had long been one of the outstanding teachers and missionary leaders of his denomination. Since 1919 he had been an emeritus professor, a relation necessitated by failing health.

Sioux City Methodists Start New Hospital

Methodists of Iowa laid the cornerstone of a new hospital at Sioux City on Oct. 20. The institution will contain 140 beds, and can care for 5,000 patients annually. It will cost, when complete, \$325,000 exclusive of the price of the land.

Missionaries Safe in China

Practically all the Protestant mission boards supporting work in China have made public cablegrams from their field leaders reporting the safety of missionaries. It is said that there is more likelihood of trouble after the fighting is over

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than during the regular campaigns, for defeated generals frequently desert their armies, leaving armed soldiers to shift for themselves. In the looting that generally follows it may happen that foreigners will suffer. But no great fears are being expressed this year by the church authorities.

Don't Send Christmas Gifts to Japan

Missionaries in Japan and Korea are appealing to their American friends to omit the usual Christmas gifts this year. The appeal comes not because of any lack of desire, but because of the new Japanese law placing an import duty of 100 per cent on all luxuries brought into the empire from abroad. Only books and music escape this charge. The moral, in making gifts to missionaries on these fields, seems clear.

Closed Cars for Home Missionaries

Missionaries working under the Episcopal diocese of Harrisburg, Pa., will hereafter be furnished with closed cars as part of their regular equipment, in place of the touring cars formerly employed. Thus does the science of home missions advance.

Chicago Rector Can Choose Between Bishops

Rev. Frederic S. Fleming, rector of the Episcopal church of the Atonement, Chicago, has been elected bishop coadjutor of northern Indiana and bishop of Olympia, Wash. It is not yet known whether Dr. Fleming will accept either of the dioceses, or remain with his present parish, in which he has just entered upon an extensive building program.

The Good Old Days in Connecticut

Recent observation of its 200th anniversary by the First Congregational church, Huntington, Conn., brought to light an interesting bit of parish history that showed how impassible were the barriers dividing parishes in former days. Under the state law it was at one time illegal for a minister to preach in another parish, except by the special consent of his own congregation. When the Rev. Jeddiah Mills, first pastor of the Huntington church, attended a revival meeting in Stratfield (now Bridgeport) he became so enthused by what was in progress that he stood up and exhorted the congregation. The complications that ensued made it impossible for him legally to collect his salary for seven years! The general assembly of Connecticut finally straightened out the matter by passing a special act. No danger of Fosdick cases in those days.

Merger Shows Trend Among Foreign-born

The recent merger of the northern German Methodist conference with the Minnesota conference of the same denomination is significant as showing the trend among the foreign-born Protestants of the country. For years the Methodists have had separate German, Swedish, Norwegian and Danish speaking conferences in this country. With the lessening of

immigration, however, and the coming to maturity of a generation born in this country and trained in the American public schools, the effort to maintain this line of demarcation has grown increas-

LUTHERAN CONVENTION

(Continued from page 1508.)

It was evident early in the convention that much interest attached to the proposals for cooperation in various world conferences and other forms of international Lutheran activity. The delegates at Chicago were ready to reiterate the same position that the communion in this country has held for years. The church, said one resolution adopted, "believes that proposals for cooperation among the churches should be accompanied by a definite statement of fundamental principles drawn from the gospels and embodying the essential content of the Christian message." The conditions on which Lutherans will cooperate in the World Conference on Faith and Order are described as "sufficiently drastic to suit the most conservative."

When it came to applying these principles to the actual proposal to participate in the Stockholm conference next summer, there was heated discussion. Certain conservatives were violently opposed to going to Sweden, although the gathering there owes its existence to the leadership of Archbishop Soderblom, of the Swedish Lutheran church, and there is to be no approach to the subject of Christian unity from the standpoint of doctrine. It was finally voted that the executive committee might appoint delegates provided these representatives should be allowed to submit the doctrinal basis of the United Lutheran church in the conference, and that this should be accorded a respectful hearing.

Theological seminaries came in for a good deal of attention, not on the ground of suspected heresy, but because they were felt to be behind the educational requirements of the present situation.

Reports to the convention showed the statistics of American Lutheranism as a whole now to be: District synods, 168; ministers in America, 10,379; missionaries, 325; congregations, 17,221; baptised members, 4,039,924; communicant members, 2,663,776; accessions: children, 154,119; adults, 162,392; losses: children, 30,139; adults, 102,297; Sunday schools, 11,948; membership, 1,220,479; parochial schools, 2369; membership, 113,909; week-day schools, 4958; membership, 173,932. Valuation of property, \$225,205,677. Expended locally, \$33,546,940. Missionary operations, \$10,203,076. These figures include the Missouri synod, which is largely German, and the Augustana synod, composed of Swedish churches. Of the total membership, 801,250 is within the United Lutheran church. The next largest body is the Missouri synod, with 673,321 members. The gain in membership last year totalled 49,000.

Dr. F. H. Knobel was unanimously reelected president, Dr. M. G. G. Scherer as secretary, and E. Clarence Miller as treasurer of the denomination. The convention of 1926 will be held in Richmond, Va.

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ingly difficult. The result is an apparent movement toward amalgamation into the English-speaking conferences which, while still fought by many of the elders of the churches, seems bound, within a comparatively short time, to wipe out, the last of the separate language organizations.

States Theological Bickering Dims Spiritual Ardor

When Carlos G. Fuller, for some time acting pastor of the Featherbed Lane Presbyterian church, New York city, came before the presbytery there for final action on his application for admission, newspapers report that he created something of a sensation by declaring that the extended theological discussion, growing out of his attitude in regard to the virgin birth, had placed a damper on his spiritual life. Mr. Fuller is an ordained Baptist minister, and a student in Union Theological seminary. His position on the virgin birth had forced a postponement of final action on his case until Nov. 10. Then, after another cross-examination, he was requested to retire in order that a vote might be taken. According to the newspapers, before leaving the room in which the presbytery was meeting, Mr. Fuller, beginning in a low tone, said: "It has been a matter of keen regret to me that I have been responsible for a divisory feeling. If I had known what was to take place when I made application to join, I might not have come. I want to confess to you men here that I am disappointed. I came to this group expecting to find you imbued with the trouble of a sickening world, but instead I find you involved in controversy

over doctrinal and ecclesiastical matters. It has chilled something fine and warm within me. Young men everywhere are looking to men such as you for help; they are hungry for light and they are finding you involved in controversy. You are arguing about doctrine when there face you the sores of the world to heal. I thank you." He left the room quickly. A move to postpone the vote on Fuller's application was voted down and he was elected to membership by a vote of 69 to 23.

"Stunt Churches" No Help to Rural Communities

In an address on the opening night of the annual convention of the American Country Life association, held at Columbus, O., beginning Nov. 7, Rev. C. M. McConnell, for many years a rural pastor in Ohio, told the convention that "stunt, circus, or trick churches" when planted in the country only succeed eventually in

undermining the purposes of true religion. "There is still a place for a denominational church in the country community, but not room enough for competing denominations," he asserted. "The church is a human, vital, living thing, made up of men, women and children. It has no place in the community unless it provides the basis for fellowship and good-will. If the church in the country is merely to perpetuate itself and exploit the farmer for the sake of worldwide organization or the maintenance of a creed, however good, we can do without it. There are some country churches in which the universal elements are emphasized. There are, on the other hand, some churches which may be called stunt, circus or trick churches. Some new and startling thing is done and the impression is made that in order to be successful some new or distinct program must be put on. The promoter then replaces the prophet and the salesman of religion takes the place

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NEW LATIN-AMERICAN POLICY (Continued from page 1513.)

visits and other courtesies have greatly encouraged friendship. But you and I know that these have generally been quite on the surface. Has not the time come for us to discuss frankly the religious phases of our life? Protestant Christianity cannot be separated from the life of the United States. It has been and is the fundamental influence, the guiding motive in the life of most of our public men as well as those in private life. Roman Catholicism has certainly had a great influence in your country. To understand one another must we not stop fencing off the religious problem, and face frankly the question whether or not we can find those common truths in one another's religion that will bind us together.

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of the minister—by their stunts ye shall know them, becomes the new standard. In all of this we need to bear in mind the task of the church is to interpret the issues."

Artists Contest for Church Poster

An open contest promoted by the Poster Advertising Association, Inc., for the production of a poster to advertise the contribution of the church to the community is being participated in by scores of poster artists. First prize in the contest, which closes Dec. 15, will be \$500; second prize, \$200, and third prize, \$300.

Business Competition Upholds War; Says Cathedral Dean

Canon H. Adye Prichard, acting dean of the cathedral of St. John the Divine, New York City, preaching there on Armistice Sunday at a service under the auspices of the greater New York federation of churches, emphasized the personal and social evils that must be eradicated if war is to be done away. "War cannot go until the sweatshop goes," he said. "War cannot go until the opium dens and bucket shops go; war cannot go until the fevered cruelty of much business competition goes. And, further than that, war cannot go until families learn to live together in harmony, until churches learn to tolerate each other without jealous rivalry, until the individual fosters in his heart a joyous contentment with what he is and hopes to be. The seed of war lies in the soil of the soul. When once the individuals throughout the world show that they understand, and are trying to lead a new life, then there may be need of some co-ordinating machinery. Personally, I cannot view with equanimity the United States standing aloof from the league of nations, imperfect as its critics say that machinery is. But that is not the all-important thing. You can do more now to banish war than advocating even the league of nations or its equivalent. You can insist that all children throughout this country are taught definitely, through cooperation with the public schools, the principles of religion, which rest upon love and charity and unselfishness; and you can, through the various church agencies which exist for the purpose, support the cause of Christian missions, the most powerful instrument there is for the spread of the gospel of Jesus Christ."

BOOKS RECEIVED

- The Project Principle in Religious Education, by Erwin L. Shaver. University of Chicago Press, \$2.75.
David Blaize of King's, by E. F. Benson. Doran, \$2.00.
Contributions of Science to Religion, by Shailer Mathews. Appleton, \$3.00.
Boys and Girls in Other Lands, by Mary Theodora Whitley. Abingdon, \$1.00.
Boys and Girls in Other Lands, Teacher's Manual, by Mary Theodora Whitley. Abingdon, 90c.
The Bible and Common Sense, by Basil King. Harper & Bros., \$2.00.
Teaching of the Prophets, by Charles Arthur Hawley. Association Press.
The Invisible Woman, by Herbert Quick. Bobbs Merrill, \$2.00.
The Origin and Growth of the Hebrew Religion, by Henry Thatcher Fowler. University of Chicago Press, \$1.50.
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Quiet Talks About the Healing Christ, by S. D. Gordon. Revell, \$1.25.

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And yet, it is doubtless true that for the mood of our time the lengthy and more formal exercises of household devotion of former days cannot be revived. Nor need this fact be deplored. But if we fail to find some other way of training our hearts in the fine art of quiet thoughtfulness and prayer, the lack in our personal character will surely register itself harmfully in the wider activities of church and society to which the new age is calling us.

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The Presbyterian Advance: "For meeting the need of those who would enjoy the privilege of daily prayer, but scarcely know how to begin, the authors have prepared this excellent and beautiful book."

The Christian Standard: "The binding and make-up of the book are beyond all praise."

The Central Christian Advocate: "Of all books for devotional use, this one in appearance and contents cannot be too highly commended."

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